W1. 1787.

A DIALOGVE
bothe pleasant
and pitifull, where=
in is a godlie regimente a-
gainst the feuer pestilẽce,
with a consolation and
comfort against
Death.
Newlie corrected by W.
Bullein, the author
thereof.

¶ *Imprinted at London,*
by Ihon Kyngston.

1578.

Thomas Lant

W1. p. 839.

BRITISH MUSEUM

To the right worshipfull *and his singuler freende, Maister* Edward Barrette of Belhous of Essex, Esquier: William Bulleyn sendeth salutations.

RIght worshipfull sir, if my Chamber, Hall, Gallerie, or any newe decked house, were apparelled or hãged, al in one mourning darcke colour, it would rather moue sorowe then gladnes: but no pleasure to the beholders of thesame. Therefore the diuersitie, or varietie of pleasaunte colours, dooe grace and beautifie thesame, through ỹ settyng forth of sondrie shapes: and as it were to compell the commers in, to beholde the whole worke. Euen so I dooe commende vnto you this little Booke (wherein I writte part thereof in your owne house)

whiche dooe intreate of sonderie thynges, to you I dooe hope not vnprofitable, wherein I haue shortly described our poore nedie brothers pouertie. Callyng vpon the mercilesse riche, whose whole trust is in the vain riches of this worlde, entangeled as it were emong briers. So that in the hower of death, God is farthest frō his mynde, and the gooddes euill gotten, are worse spent, and come to nothyng, at what tyme Phisicke can not preuaile. I haue also not forgotten the shamfull syn whiche raigneth in this worlde, called ingratitude, which linially came from the loines of that false vilain Judas: neither ỹ sicophātes, gnatoes, liars, and flatterers of this worlde, the verie poison of he soule. Oh better saieth Salomon, is the woundes of the frend then the kisses of ỹ flatterer. Further, how many meanes maie be

vsed

vsed againste the Pestilence, as good aire, diete, medicines accordingly: the which if it do not preuaile, then cometh on ỹ mercilesse power of death ouer all flesh: fearyng no kyng, queene, lorde, ladie bond, or slaue, but rather maketh all creatures alike to him. Then doe I conclude with the diuine, gods cheef and moste best instrument in the churche &c. And as I do well consider, a gentleman of your good Nature, can but take youre freendes simple token in good parte. Euen so I am sorie that it is no better to plasure you yet giuyng GOD moste humble thankes for the same, who keepe you in good health and worship.

This twelfe of March 1564.

Yours euer W. Bullein.

Nullus vnquam hominem mortalem beatum indicet, antequam bene defunctum viderit.

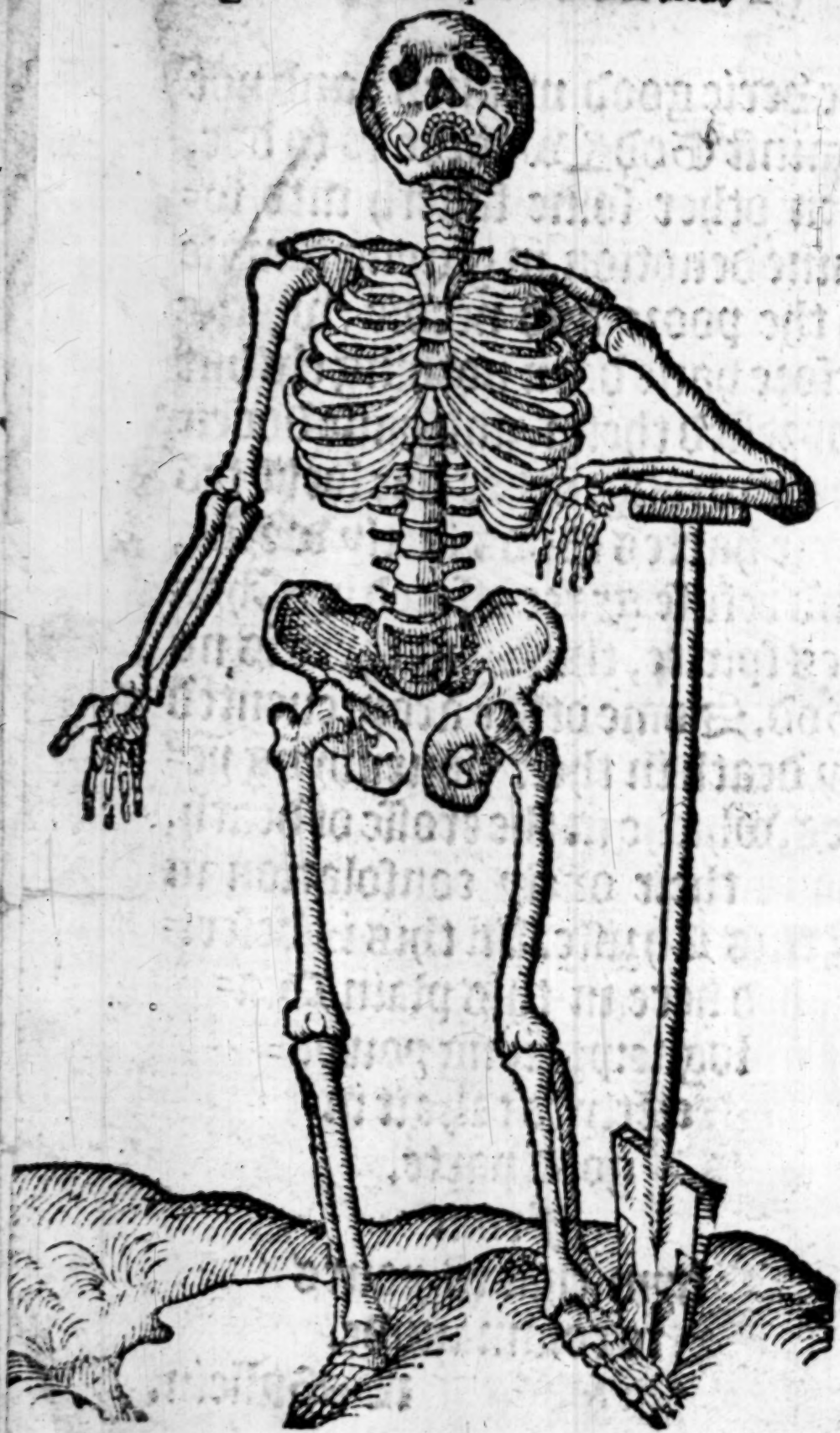
To the Reader.

GOOD reader, whē aduersitie draweth neare to any Citie or Towne, and the vengeaunce of God appereth, either by hunger, Sickenesse, or the Sworde, then mannes Nature is moste fearefull, but yet worldlie prouidence to helpe theim selues: whiche in the tyme of prosperitie, or quietnesse, is careleſſe and forgetfull, neither myndefull to feare God, nor pitifull to helpe their neighbor in aduersitie. And when thei are touched by the fearfull stroke of the Pestilence of their nexte neighbour, or els in their owne familie, then thei vse Medicines, flie the Aire, &c. Whiche in deede are

are verie good meanes, and not
against Gods woorde so to doe,
then other some falleth into so=
daine deuotion, in giuyng almose
to the poore and needie, whiche
before haue doen nothing els but
oppressed theim, and haue dooen
them wrong: other doe locke frō
their hartes Gods liuely woorde,
and refuse grace offered by Chri=
stes spirite, thinkyng there is no
God. Some other are preuented
by death in their flourishyng ye=
res, whiche in the crosse of death,
haue their onely consolation in
Jesus Christe. All this is descri=
bed here in this plain Dia=
logue: praiyng you pa=
ciētly to take it in
good parte.

From
hym that is yours
to commaunde.

W. Bullein.



The interlocutours

are twelue persones.

Mendicus.	Crispinus.
Ciuis.	Auarus.
Vxor.	Ambodexter.
Medicus.	Mendax.
Antonius.	Mors.
Roger.	Theologus.

Mendicus.

God saue my gud Master and Maistresse, the Barnes, and all this halie houshaude, and shilde you from all doolle and shem, and sende you comfort of all thynges that you waude haue gud of: and God and our dere Leddie, shilde and defende you frō this Pest. Our father whiche art in heauen, hallowed be your name, your kyngdome come, your willes bee dooen in yearth as it is in heauen, &c.

Ciuis.

We thinke I doe heare a good mannerly Begger at the dooze, and well brought vp, how reuerently he saieth his Pater noster, he thous not God, but you hym, Gods blessyng on his harte, I praie you wife giue the

poore man some thyng to his dinner.

Vxor.

Sir, I will heare hym saie the Lordes praier better, before I giue hym any thing.

Ciuis.

What a reconyng is this? Dame doe as I commaunde you, he is poore, we haue plē-tie, he is verie poore and hongrie, therefore dispatche hym a gods name, and let him go.

Vxor.

Softe fire maketh swete Malte, he shall tary my leasure.

Mendicus.

Maistresse, if you be angrie with the saiyng of my Patar noster in Englishe, I will saie it in Latine, and also my Debrafundis. But so God helpe me, I dooe not ken none of them bethe what thei meane.

Vxor.

I thinke the same: suche Carpenter, suche chips, your Curate is some honest man, I warrant you, and taketh muche pain in feedyng his flock, as semeth by your learning. I praie you what countrie man be you?

Mendicus.

Saiyng you honour gud Maistresse, I was borne in Redesdale in Northumberlande, and came of a wight ridyng sirname called

called the Robsons, gud honast men & true, sauyng a little shiftyng for their liuing God and our Leddie helpe them silie pure men.

Vxor.

What doest thou here in the Countrie? We thinke thou art a Scot by thy tongue.

Mendicus.

Trowe me neuer mare then gud deam, I had better bee hangad in a withie, or in a cowtaile, then be a rowfooted Scot, for thei are euer fare and false: I haue been a fellow sharpe manne on my handes in my youngedaies, and brought many of the Scottes to grounde in the Northe Marches, and gaue them many greisly woundes, ne manne for manne durste abide my luke, I was so fell. Then the limmer Scotts hared me, burnt my guddes, and made deadlie feede on me, and my barnes: that now I haue nethyng but this sarie bagge, and this staffe, and the charitie of like gud people as you are, gud Maistresse: Anse I haue many of my sirename here in the Citie, that wade thinke ne shem on me, yea, honast handcraftie men.

Ciujs.

How gotte you in at the gates, my good freende?

Mendicus.

Deare

Deare sir, I haue many Cuntrith men in this faire Citie, that came of honest stock in our lande, and some beyonde vs twentie or thirtie lange miles, that make pure shift in the citie, and in the countrie ause. I came in ne place, but either the Parsone, Bailie, Conestable, or cheef of the Parishe is of our cuntrith boyne: and some pure men, as mine awne self God ken. Emong whom the Bedle of the Beggers beyng a Ridesdale man boyne, a gud man and a true, whiche for ill will in his youth did fleem the Countrie, it was laied to his charge, the driuyng of kine hem to his Fathers byre: But Christe knaweth he was sackleſſe, and liue as honestly in his age, as his sire did whē he was yong gud maister.

Ciuis.

I was boyne in the Moythe my felowe, and doe line here in this Citie, I came hether when I was yonge, and when I was verie poore, but now I am in good ease, to line emong the reste of my neighbours. I t'anke God for it.

Mendicus.

Gods benison on you, and our deare Leddies, I came hether purely in myne age, I haue nethyng but wedom, we ladie weesme

Vxor.

Vxor.

Giue God onely thankes, for so is his holie will and commaundements, that we should call vppon hym in the daies of trouble, and onely honour hym: we haue no commaundment to honor our Ladie, but Christ onely.

Mendicus.

I thinke one waman wade take an other womans parte, doe as it shall please you, I am ne clerke, but an Ingram man, of small ciderations in suche arogant buke farles.

Ciuis.

What newes as you come by the waie? Countrie man.

Mendicus.

Nene but aude maners, faire saiynges, fause hartes, and ne deuotion, God amende the Marketh, muckle tule for the purse, deceiuyng of eche other: in the countrie, strife, debate, runnyng for euery trifle to the Lawiers, hauyng nethyng but the nutshelles, the Lawiers eate the carnelles, aule muche reisyng of rentes, and gressomyng of men, causyng greate dearth, muche pouertie, god helpe, God helpe, the warlde is sare chaunged: extortioners, couetous men and hypocrites doe muche preuaile, God cutte them shorter, for thei doe make a blacke warlde,

euen

euen hell vpon yearth, I thinke the greate feende or his deam will wearie thē all, nene other newes I ken, but that I did se mucle prouidence made in the countrie, for you in the Citie, whiche doe feare the Pestilence, I met with wagons, Cartes, and Horses, full louden with yong barnes, for fear of the blacke Pestilence, with their boxes of Medicens, and sweete perfumes. O God, how fast did thei run by hundredes, and were afraied of eche other, for feare of smityng.

Ciuis.

I haue some of my childzen forthe, God sende them well to speede.

Mendicus.

Maister, why goe you not with theim your self?

Ciuis.

No, youth are apte to take the Plague, and further, parentes are more naturall to their childzen, then childzen to their fathers and mothers. Nature doeth descende, but not ascende, also if the citezen should depart when the Plague doe come, then there should not onely be no Plague in the Citie, but also the Citie should be voide and emptie, for lacke of the inhabitauntes therein, therefore Goddes will bee doen emong his people,

people, I doe not incende to flee, notwithstandyng, I praie God of his mercie, deliuer vs from this Plague, for if it doe continewe God knoweth, it will not onely take awaie a number of poore people, but many wealthie and lustie Merchauntes allo.

Mendicus.

If suche plague doe ensue, it is no greate losse. For firste it shall not onely deliuer the miserable poore man, woman, and barnes from hurte and carefulnesse, into a better warlde: But ause cutte of many coueteous vsurers, whiche bee like fat vncleane swine whiche dooe neuer good, vntill thei come to the dishe, but wroote out euery plante that thei can come by. And like vnto greate stinkyng mucle medin hilles, whiche neuer doe pleasure vnto the Lande or grounde, vntill their heapes are caste abroade to the profites of many, whiche are kepte neither to their owne comfortes, nor others, but onely in beheading them: like vnto cruell Dogges, lyng in a Maunger, neither eatyng the Haye theim selues, ne sufferyng the Horse to feede thereof hymselfe. And in like plagues, we pure people haue muccle gud. Their losse is our lucke, when thei dooe become naked, wee then are clethed againste

their

their willes: with their dooles and almose, we are relieued, their sickenesse is our health, their dede our life. Besides vs pakers, many me men haue gud lucke, as the Vickre, Parishe Clarke, and the Belle man: often tymes the Executours bee ne losers by this game. And in fine, in my fantasie it is happy to the Huntman, when he haue nethyng of the Catte but the sillie skinne. We beggers recke nought of the carcas of the dead body but doe defie it, we looke for aude caste coates, Jackettes, Hose, Cappes, Beltes, and Shoes by their deathes, whiche in their liues thei waude not departe from, and this is our happe, God sende me of them.

Ciuis

Goe thy waies to Antonius gates: For thether, euen within this twoo howers, I did see maister Tocrub, solempnely ridyng vpon his Mule, with a side goune, a greate chaine of gold about his necke, his Apothicarie Crispine, a neighbours childe, borne hereby in Barbarie, and his little Lackey, a proper pong apple squire called Pandarus whiche carrieth the keye of his Chamber with hym. These are all gone in at the gates, to that noble Italian: his steward this daie, because his Maister is verie sicke, applied

plied the poore menne with the purse, with muche deuotion for the tyme, beyng without hope of his maisters recouery.

Mendicus.

I praie God sende vs many sike praies, for it is merie with vs, when eny mannes hurte doe turne to many mennes gaines: I will go thether, fare you well gud maister. I will drawe nere, and herken what mayster doctor will say, if I might be in place.

Ciuis.

Farewell, for thou doest not care, which ende doe goe forwarde, so that thy tourne may be serued.

Medicus.

How dooe you good Maister Antonius? Lorde God howe are you chaunged: How chaunceth this: What is the matter, that you looke so pale: You did send for mee by your seruaunte Iohannes, a gentle young man whiche lamenteth muche for you: and when I heard it, with all speede I came from my other pacients, of whom I thinke I haue taken myne vltimum vale.

Antonius.

You are welcome Maister doctour with all my harte, now helpe at a pinche: or els neuer, for I doe feare my selfe verie much.

Oh my harte.

Medicus.

I warraunt you man, let mee feele your pulse, and then shall I procede to the cure, with medicine and diet accordingly.

Antonius.

Take your pleasure, good Maister Doctour, here is my hande: feele my pulse, and then you shall see myne Urine, and knowe the tyme of my sickenesse.

Medicus.

These are no verie good tokens, neither in your Urine, Pulse, stoole. &c. But I wil doe the best for you that I can doe by arte.

Antonius.

And then you shall wante no golde, for though I lacke health, yet I want no golde of euery coigne, and siluer also. My warehouses are well filled with wares of sondrie kindes, which I doe sell vnto the retailers. Further, I haue wares of most auncient seruice, whiche owe me nothyng, bothe in packes, vesselles, and chestes. &c. which are not fitte for the retailers. Them do I kepe for shiftes, when any gentlemen, or longe suter in the Lawe, are behinde hand, and knowe not what to doe: then by good sureties, or assured landes by Statute Marchaunt.

chaunt. &c. I doe sometyme make thirtie, or fourtie in the hundred by yere. I haue diuerse suche honeste wayes to liue vppon, thoughe the wittie and secrete handelyng of my Brokers here in the Citee, and my Factours, which are at Antwarpe. &c. By whom I do vnderstand the state, and what commoditie is beste. Further, I haue extended vpon aunciente landes in the Countrie, for the breach of couenauntes. That to conclude with you maister Doctor, I could neuer haue died in a worse tyme, my busines is such. I would of all thinges liue still, for here I do knowe what I haue, and how I am vsed: but when I am gone, I doe not knowe what shall happen vnto mee, nor whom to truste with that which I haue gotten with trauell, and obtained by fortune.

Medicus.

You doe speake like a wise man, as euer I heard, and moste thynges that you haue taken in hande, haue greate profite with you: Of my parte I would bee lothe to lose you; bothe for an vnfained loue that I doe beare vnto you for your wisedome, and also for your liberalitie, and giftes giuen to me many a time. Lo, here is the Damaske goune yet in store. Here is also a Flagone

chaine of the hundred angelles that you did giue me, in your laste greate Feuer.

Antonius.

Who is able to resist suche a multitude of angells, I thinke fewe doctours of Phisicke: But rather then I would dye, I wil set flie a thousande more, for these are the Angelles that shall keepe mee.

Medicus.

That is the waie, I assure you, to perfite health: and for that cause the Phisician was ordeined as it is written. Honour the Phisician, with the honor that is due vnto hym because of necessitie, for the lord hath created hym, and hee shall receiue giftes of the kyng, yea, and of all men.

Antonius.

That is a good swete text for Phisicians but why doe you leaue out these wordes in the middes of the matter: Which is: of the most highest commeth learnyng, and so I doe remember, I heard our Curate reade in the Churche, as by chaunce I came in with a Sergeant, to arest a debter of mine.

Medicus.

What your curate pleased hym to read, I care not, for I meddle with no scripture matter, but to serue my tourne: But that

whiche I haue saied, is written in the Bible, I haue heard saie so.

Antonius.

Be all thinges written in the Bible true I praie you tell mee?

Medicus.

God forbidde Maister Antonius, then it would make afraie emong Marchauntes, for it is written. None shal enter into gods dwellyng, or rest with hym vppon his holie mountaine, that lendeth his money vppon vsurie, or to vsurie, whereby to hinder his neighbour: And this is nowe become the greatest trade. And many be vndoen by borowyng, and fewe doe lose by lendyng, specially men of your worshipfull experience. And how like you this texte?

Psalme. 23.

Antonius.

Texte how they will texte, I will trust none of them all, say what they will: there be many suche saiyngs against men, as the ten Commaundementes. &c. Well, for my part, I haue little to doe in these matters, Mary I would be glad to liue orderly, and ciuillie, so that the worlde should not wonder at my doinges: but if damnation should arise, when the scripture doth threaten it to men, then should wittie wordes in bargai-

ryng, with braggyng and pleasaunt Vene-
rous Table talke, and reuilyng of our ene-
mies. &c. be accompted dampnation. Then
I warraunte you, helle is well furnished
with Courtiers, Marchauntes, Soldiours
Housebandmen, and some of the Cleargie,
I warraunt you also. Among whom there
are many more spitful, then spirituall, euen
as there are emong the Phisicians many
more coueteous, then kind harted, I meane
not you maister doctour Tocrub.

Medicus.

Sir, I doe knowe you doe not. But so
God helpe mee, one thing doeth muche re-
ioyce my harte, in your communication.

Antonius.

What is that?

Medicus.

I thinke that we twoo are of one religion.

Antonius.

What is that I praie you? For I knowe
not myne owne religion.

Medicus.

Commaunde your folkes to departe out
of the Chamber, and your ponge frie also,
whiche you haue gotten by chaunce medley, for want of Mariage: for the olde Pro-
uerbe is, small Pitchers haue wide eares,

and

and the fielde haue eyes, and the woodde eares also, therefore we must comen closelie, and beware of blabbes. There are many Protestantes.

Antonius.

Well, now the doores are sparred, say on your mynde, of what Region are you. Be plaine with me man.

Medicus.

Herke in your eare, I am neither Catholike, Papist, nor Protestant, I assure you.

Antonius.

What then? You haue rehearsed choyse and plentie of religions. What doe you honour? The Sonne, the Moone, or the Starres, beaste, stone, or foule, fishe, or tree?

Medicus.

No forsothe, I hone none of theim all. To be plain, I am a Nulla fidian, and there are many of our sorte, marke our doynges.

Antonius.

Oh, Qui dixit in corde suo non est deus. Psalm 13.1

Well, we differ verie little in this poincte, but if I doe liue, we shall drawe nere to an vnitie: in the meane tyme, let your Pothecarie prouide some good thinges for the bodie. I praie you open the doore.

Medicus.

Maisters, I pray you call Crispinus hether into the galarie, and Leonardus with hym.

Crispine.

What is your pleasure maister Doctour?

Medicus.

How doe you like the gardein?

Crispine.

There are plentie of goodly herbes, both clensing, healyng, losyng, bindyng, and restoryng. I neuer did see more choise of sondri, kindes of straunge flowers, most pleasaunt to the eye, and sweete also. The fine knottes are doen by good arte, Geometrically figured. A sweete conduite in the middest, made of fine stone, plentifully castyng forthe water like fine siluer streames many waies. In whiche conduite, I did beholde by the space of one howr, a marueilous thing, the meanyng whereof I knowe not.

Medicus.

What is it Crispine.

Crispine.

The piller was eight foote square, and xviij. foote high, with compartementes of cunnyng Masonrie, curiously couered with fine golde. Upon the toppe a Tyger fearefully, hauyng a yonge childe in his armes, readie to kill it, the childe had a croune of golde

golde vpon his head. And in his left hande a globe, figuring the whole worlde, and was called μικροκόσμος, about which was writ-ten Globus conuersus est.

Medicus.

This gentleman came of a greate house, this is the creste of his armes, for he descended of the moste auncient Romains, I warrant you, he is no vpstarte, assure your self.

Crispine.

I had thought it had rather signified, the conditions of a cruell tyraunt, or some bloodie conquerour: whiche by vsurpation, getting thy victorie of any common wealth, as lãdes, countries, or cities, eftsones do spoile the true heires, and owners of the lande, whiche doe weare the croune, chaunge the state of the Commons, to the worser part, spoylyng theim with the swerde, and bondage, which appered by these wordes: Globus conuersus est: the worlde is chaunged, or tourned in suche a common weale.

Medicus.

A good obseruation: what did you see then?

Crispine.

I did beholde on the other side the nine Muses, with strange instrumentes of Musicke, sittyng vnder the hille Parnasus, and

Poetes sittyng vnder the grene trees, with Laurell garlandes, besette with Roses about their heades, hauyng golden Pennes in their handes, as Homer, Hesiodus, Ennius. &c. writyng Uerses of sondrie kindes And Lucanus sat there very high, nere vnto the cloudes, apparelled in purple: saiyng.

Quantum sermotus ego:
Cardine Pernasus gemino petit æthera
Motis Phœbo Bromioqúe sacer: (colle

And nere theim satte old Mozall Gooze, with pleasaunt penne in hande, commendyng honeste loue, without luste, and pleasure, without pride. Holinesse in the Clergie, without Hypocrisie, no tyrannie in rulers, no falshode in Lawiers, no Usurie in Marchauntes, no rebellion in the Commons, and vnitie emong kyngdomes. &c.

Skelton satte in the corner of a Piller, with a Frostie bitten face, frowning, and is scante yet cleane cooled of the hotte burnyng Cholour, kindeled againste the cankered Cardinall Wolsey: writyng many sharpe Distichons, with bloudie penne againste hym, and sente theim by the infernall riuers Styx, Flegiton, and Acheron, by the Ferriman of helle, called Charon, to the saied Cardinall.

How

How the Cardinall came of nought,
And his Prelacie ſolde and bought,
And where ſuche Prelates bee,
Sprong of lowe degree:
And ſpirituall dignitee,
Farewell benignitee,
Farewell ſimplicitee,
Farewell humanitee,
Farewell good charitee.
Thus paruum literatus,
Came from Rome gatus,
Doctour dowpatus:
Scante a Bachelaratus:
And thus Skelton did ende,
With Wolſey his frende.

Wittie Chaucer ſatte in a chaire of golde couered with Roſes, writyng Proſe and Riſme, accompanied with the Spirites of many kynges, knightes, and faire Ladies. Whom hee pleaſauntly beſprinkeled with the ſweete water of the welle, conſecrated vnto the Muſes, ecleped Aganippe. And as the heauenly ſpirite commended his deare Brigham, for the worthy entombing of his bones, worthy of memorie, in the long ſleepyng chamber, of moſt famous kinges. Euen ſo in tragedie, he bewailed the ſodaine reſurrection of many a noble man, before

their

their time: in spoyling of Epitaphes, wher-by many haue loste their inheritaunce, &c. And further thus he saied, lamentyng.

Couetos mẽ do catch al that thei may haue,
The feeld & the flock, the tõbe & the graue,
And as they abuse riches, and their graues that are gone,
The same measure they shall haue euery one.
Yet no burial hurteth holy men, though beastes them deuour:
Nor riche graue preuaileth the wicked, for all yearthly power.

Lamenting Lidgate, lurking emong the Lilie, with a balde skons, with a garlande of Willowes about his pate: booted he was after sainct Benets guise, and a blacke stamell robe, with a lothly monsterous hoode hanging backwarde, his stoopyng forward bewayling euery estate, with the spirite of prouidence. Foreseyng the falles of wicked men, and the slipprie seates of princes, the ebbyng and flowyng, the risyng and falling of men in auctoritie, & how vertue doth aduaunce the simple, and vice ouerthrowe the most noble of the worlde. And thus he said.

Oh noble Princes conceiue and doe lere,
The fall of Kynges for misgouernire,
And prudently peisyng of this matter.

Vertue

Vertue is strõger then either plate or maile:
Therfore cõsider whẽ wisdom doth cõsaile
Chief preseruatiue of Princely magnificẽce
Is to almightie God to doe due reuerence.

Then Bartlet with an hoopyng Russet long coate, with a prety hoode in his necke, fine knottes vppon his girdle, after Frances trickes. He was borne beyond the colde riuer of Twede. He lodged vppon a sweete bed of Chamomill, vnder the Smamum tree: aboute hym many Shepherdes and Speepe, with pleasaunt Pipes: greatly abhorryng the life of Courtiers, Citizens, Usurers, and Banckruptes. &c. whose olde daies are miserable. And the estate of Shepheardes, and countrey people, he accounpted most happie and sure. &c. Saiyng.

Who entreth the court in yong & tẽder age
Are lightly blinded with foly and outrage:
But suche as enter with witte and grauitie,
Bow not so sone to such enormitie,
But ere thei enter if thei haue lerned nought
Afterwardes Vertue the least of theyr thought.

There was a faire Diall for this Orison vnto whiche was added the howers of the Planettes, vpon the same was written in large letters of fine gold, tempora labũtur.

Medicus.

Medicus.

There stop and lay a strawe. For Tempora labuntur, is to say: by little and little, tyme doth slip awaie. I will heare the reste of the matter at leasure: what is it a clocke?

Crispine.

But early day, scant eight of the clocke.

Medicus.

Well, I praie you, dispence all thynges in order Contra Pestem, in the same sorte, as you did yesterday, whiche was giuen to Paule.

Crispine.

Sir, I haue spente all my fine Myrrhe, what shall I doe?

Medicus.

You are a wise man, put in quid pro quo called ἀντιβαλλόμενα. Hoc est simplicia que aliorum facultati similium penuria subponi possunt medici cõsilio. Intelligis?

Crispine.

Etiam domine doctor.

Medicus.

Moue te ocius, & quicquid agas prudenter ages, tu carnifex.

Crispine.

By God he shall paie for the Malte grindyng, he hath enough, he knoweth no ende

of

of his pelfe, it will come to an euill ende, God ſende me more ſuche cheates. What me thinke I ſee twoo men in long gounes, with ſhort beardes, at the gates, what are they a Gods name?

Medicus.

I knome theim verie well, they are two Pettifoggers in the Lawe, the one is called Maiſter Auarus, a good Gentleman, and of a greate houſe, a man of good conſcience, in deede he is my couſin germaine, on my mothers ſide: ſurely hee can giue good counſaile, and is fitte to be with ſuch a man as maiſter Antonius is, in deede they haue been long acquainted, and will neuer giue ouer vnto the ende. The Rauen will ſeeke the carrion.

Criſpine.

Who is the other on the lefte hande, hee ſeemeth to bee a proper gentleman, and a ſtudious, he is leane, an handeſome clenlie pretie man. We thinke he hath on eche ſide of his Goune a Bagge, and his handes in them he hath alſo a gogle eye.

Medicus.

Euery man hath his grace and geſture: I promiſe you, I durſt commit a greate ſecrete vnto hym. Oh he is a peragon.

Criſpine.

Crispine.

What meaneth hee by winkyng like a Goose in the raine, and byting of his lippe.

Medicus.

onstant man his looke.

Doe you note that? It is a good signe of a constant man, marke it when you will, he is a wittie felowe, and one that is in greate estimation, fitte for maister Antonius, his name is Ambodexter. Goe doune with speede, and saye, you haue giuen Maister Antonius his Purgation, and this day hee hath no leasure to speake with any man, and also how that he is amended: For if the Curate were here for the soule, wee for the bodie, and Auarus for the purse: Here were but a madde companie, wee should neuer agree together, but fall into discordes. Dispatch them with speede, fare ye well, I wil goe and cause hym to bee letten bloud, and kepe hym from slepe, then shall he bee purged to morowe in the mornyng. Bryng the pouder against the plague with you.

blacke sanus.

Crispine.

God giue you good morowe gentle maister Auarus: what maister Ambodexter, how fare you bothe? Maister Antonius did desire to haue spoken with you, eight houres past. In deede within this two houres,

sauyng

sauyng your worshippes hee hath taken a purgation, whiche hath caste suche ayre abroade, that I was not able to abyde in the chamber, I had forgotten my perfumes, to make all well against your commyng.

Auarus.

What thinke you of hym, shall he escape or no?: Who is with hym?: I praie you tell mee, and my brother Ambodexter.

Crispine.

None but Doctor Tocrub, whiche also desire your absence, because he hath hym in cure: and trust to make hym sleepe after his lacke of rest, and to morow take your pleasure with hym.

Auarus.

Fare ye well: wee haue drawen and ingrossed his bookes, commende vs to mayster Doctour: it were a good pastyme, to take the footeclothe from his Mule, for two or three howers in pastyme.

Ambodexter.

I had rather haue the Mule.

Auarus.

What the deuill doeth this doctor here?: If this purging were not, we would clense and expulse with our resettes, that whiche should serue our tourne well enough, by

sweete sainct Laurence.

Ambodexter.

I warraunt you, the doctour doth make worke for vs both: we shall bring our matters to passe in good tyme, take no care maime for the matter, wee will preuente the doctour to morowe, when he commeth hether with a present, and bring him some pretie thynges, wherein Antonie deliteth: we shall finde suche a meanes to perswade with hym by little and little, to bee Executours of his Will, according to his old promise. Further, hee will take it kindly, that wee doe claime kindred on hym by his mothers side, whiche was a kinde harted woman, and full of meritrix, ha, ha, ha. She was in deede of those qualities, her sonne is like the mother, as seemeth by one in the house, like Cowe, like Calfe.

Auarus.

I feare that damosell will marre altogether: she doeth rule the roste, she weares the keies. He cã neuer haue her out of his sight yet Reinolde his man thinketh hymselfe, in better estimatiõ with her, then his master.

Ambodexter.

The last yere I counterfected a sickenes of purpose, as I can when I lust, I framed my

my Phisition to my phantasie, on m[illegible]ee Suilemob, no manne thought that I sh[illegible] haue liued two daies, when I was alo[illegible] I laughed. You remember whom I made myne Executour, euen Antonius, I then prouidently by three thynges, did foresee this tyme and cause. The firste was, his greate surfettes in banquetting: the second his watchyng at Chesse, and Cardes, the thirde you knowe what, Venus, Venus, God wotte.

Auarus.

Well, well, be as may be is no banning: I doe feare many thynges. Firste, the medicines may chaunce recouer hym, then shall we haue nothyng. Well, Reinold and the damosell be euer in presence, & watche hym: she cheares her maister with a louyng countenaunce. Reinolde saies, that he hath doen true seruice a long tyme. &c. Well, I smell an other padde in the Strawe: when al this is doen, the curate is a craftie knaue well can hee perswade, and rehearse Gods vengeaunce, threates, & plagues, by examples moste fearefull, like thonderboltes, describing the scalding house of hell, ve, ve, ve, with the story of Diues and pauper, and the daie of iudgement, readyng the Homely of

death, crying out, all is but vanitie, vanitie and vexation of mynde, damnation, except repentaunce, and true confession from the harte, and restitution of wronges, he will keepe a stirre, and lying our cousin into a fooles Paradise. It is hee that will raise vp all the beggers in the towne: Hee will crie, giue with your owne hande, for to day you are a man, to morowe earth and ashes, Dirige helpe not in this case.

Ambodexter.

Firste, let vs be sober, and seeme to be sorowfull for hym, desiring nothyng but onely his life. If he stand in great daunger, the doctor shall haue his leaue, and tary no longer with hym, in whom I thinke hee hath no hope to recouer, let hym be well rewarded. Secondlie, let Reinolde bee sente into the Countrie, to the debitours for money: tell hym, it shall turne to his greate profite and how his maister doeth intende to take hym as his sonne, and will truste none but onely hym, to fetche the money in the countrey. Thirdly, I wil seeme to phantasie the nunion, wishyng her to bee my wife, alledging what broke slepes she hath caused me to haue, and the causes of my commyng hether onely for her staie. Then I will practise

aftie vil-
e.

tise for the keies of the greate blacke chest, and of the steele casket. Fourthly, maister Curate shalbe gently saluted with a Barnardes blowe, we will commende him, we will praie with hym, and also receiue the Communion with our cousin, that he may haue a good opinion in vs, and deliuer hym a bagge with fiue pound in pence, to giue to the poore, in whose absence, peraduẽture our Scribe and wee shall frame the wille: How like you this practise? If this wil not serue, I haue a shift of discant in store, that I learned in Blosomes Inne.

Auarus.

The Deuill take altogeather, so that we had the golde, practise this I praie you: you haue a good witte, by my troth I could not sleape all this night for this matter, if you were not, I could doe nothyng, but stande like a sheepe. Oh his good bolde cousin, that that, that.

Ambodexter.

I warrant you. I haue had long experience in this trade, euery where within this realme, I can doe the like with the helpe of Periurus, whiche is a verie good penman, cloase and honeste, he writeth sondrie handes, and is a liuely grauer of Seales hym selfe. Pettie fogg fitte for the leric.

selfe, also he is a kinde harted felowe: for he will not sticke to lende his freinde an othe, if neede doe require.

Auarus.

The worlde is full of starting holes, men may skant knowe how to trust men nowe a daies, but for the good reporte that I doe heare of this honest felowe, I will bee glad to haue his acquaintance. I knewe diuers of his kinsmen thirtie yeres ago: God haue mercie of all Christian soules, it was then a merie world, and will neuer bee so good againe, vntill this Gospelling Preachers haue a sweatyng sickues in Smithfielde, and their Bible burnte, well, would some were at libertie for their sakes. Well, well.

Ambodexter.

Oh I doe remember that reuerent mortified father, that holy man Bishop Boner, that blessed catholike confessour of Rome, if hee were againe at libertie, he would not dallie to mocke theim, but trimely woulde roste these felowes, and after burne them, you knowe his workmanship verie well, a godly man.

Auarus.

He is my cousin germane, and Periurus that honeste fellowe, was his boye, and

brought vp with him in his youth and your Graundfather did penne his Prologue, in the booke called De vera obedientia, when as they laughed merily, saiyng: thei had rather put to their handes, then either their heddes, or hartes, wise men, wise men, by sainct Lambarte. Honest fello

Ambodexter.

Yea, suche wisemen will serue the tyme Prudenter agere, and bee as wise as Serpentes, and simple as Doues.

Auarus.

To haue the nature of a Serpent, I wil standе with them: but beshrowe my harte if I would be as simple as a Doue, but rather as my good Lorde Bouer. Quasi Leo rugiens querens quem deuoret. And thus he would expounde that text, whiche muste haue suche a glose vpon it. As gentle a Lion.

Ambodexter.

I am alone vpon gloses, I haue arte in store to Sophist. I was brought vp. 3. yere with a Frier of mont Piller, he taught mee how to handle prosa, obscurū, inordinatū, and barbarum, with genus and species: full well I can handle the matter, bothe pro and contra. Commonly these are the figures, and serue well to my purpose, as Eni- Gloses.

gma, proæmiæ, ironiæ, farcaſimus, antephraſis, & charientiſmus. I haue many rotten rules, which do ſerue for the purpoſe: I learned theim in Louen, they are written in an old barbarous booke. When wee are at more leaſure, I will ſhewe thee all my cunnyng, my gaines and profites. Nowe lette vs conferre both together this afternoone, aboute out matters.

Auarus.

od com- Contented in that caſe, as for termes and trickes in Logike, I forſe not of them, thei will paie for no horſe bread: it is golde that maketh a gladde harte. He deſerueth reuerence and rule, that hath it and kept it: goe let vs dine together, and ſende for our frendes, Rapax, Capax, and Tenax, to keepe vs compaignie an hower or twoo, for they are good fellowes, they haue kindred throughout all Englande.

Ambodexter.

Agreed, I like their companie very wel, they are my frendes, and kind harted men.

Auarus.

And more alſo, go let vs departe, and not be ſeen muche together abroade, ſtandyng in couſaile, becauſe our matters are not currauant, but it ſhalbe ſhortly, there are ſo

many

many of the kindred.

Medicus.

Crispinus, where haue you been so long? I thought it a yeere since your departure, but I haue shortned the tyme, in beholdyng this pitifull picture of Lucretia, & this fearfull siege of Pauie: But this Mappe of the description of Terra florida in Amaricia, hath reioyced me, there the gold & precious stones, and Balmes are so plentifull, siluer and spice are nothyng with them, no labour is in that land, long life they haue: one thing there is, which liketh me not emong them.

Crispine,

What is that maister Doctour?

Medicus.

They haue neuer sickenesse vntill death doe come: therefore there is no good dwellyng for vs in suche a lande. Further, it is saied, that they haue no debate, nor strief in their common wealthes.

Crispine.

Marie then it is as vnprofitable for Lawiers, as for Phisicians, I truste we shall neuer be in that case, in this our countrie.

Medicus.

God defende vs from suche a Common wealthe, it would marre altogether. Now

let vs go to the chamber dooze, and see how the woꝛlde goeth with maiſter Antonius, and take our Phlebothomer with vs, to let hym bloud.

Criſpine.

I will waite on your maiſterſhip.

Medicus.

How doe you good Maiſter Antonius, haue you taken any reſt, ſince I was with you?

Antonius.

No moꝛe maiſter doctour, then if I had been laied on hot coales. Oh ſir, there was neuer manne in ſuche a caſe, as I am in. I haue had moſte fearefull dꝛeames of theues to robbe mee: me thought I was in the top of a high Tower, telling of money, and ſodainly there came an yearthquake, and ſhooke the Tower in peeces, and caſte mee doune vpon weapons all bloudie, whiche a great nomber of Moꝛians had in their handes, from them I fell in the fire, which was like high mountaines aboute mee, whereas was muche noyſe, and a cruell battaile. I did ſee there many of myne olde acquaintaunce, whiche ſometyme were of greate honour, both men Spirituall and Temporall, and the Pope hym ſelfe, with many

of

of his frendes. They were in extreme wretchednesse, and sore handled of feareful monsters, and wormes gnawyng vppon their breastes, vppon whom was written: Conscience hath accused mee, and hell deuoured me, Ve, ve, ve, and thus I am tossed to and fro, alas what shall I doe. Also I did heare many ragged and sicke people, crie vengeaunce on me: and men in prison also, that said I had vndoen them, to inriche my self, Oh good God. A trouble conscien

Crispine.

Sir, I pray you let me herken in your eare

Medicus.

What is the matter?

Crispine.

I will departe: his talke doeth so muche trouble mee, mee thinke he doeth wounde my conscience. Also, I will home, and caste awaie a greate nomber of rotten drugges, wherewith I haue gotten muche Money, in deceiuyng the people, God forgiue mee.

Medicus.

The vicar of S. Fooles be your ghostly father, are you so wise? tary still with mee, let hym paie for your rotten drugges, for I may saye to you, that he is almoste rotten alreadie hymselfe: mee thinke your conscience

is

is to muche spiced with sodaine deuotion.

Antonius.

What meane you maister doctor, to wisper in the Apothecaries eare?

Medicus.

Nothyng sir, but I haue appoincted at what tyme that you should receiue youre Clister, and how your Ptisaunte should bee made: and in what order that your frontary should bee applied to your forehed, to cause you to sleape quietly. These dreames are nothyng, but proceading of the aboundance of choler, or els some fearefull affection, you are hot and drie: also the time is very hotte: the Sunne is now. 20. degrees in Leo, the Dogge daies are to be obserued. Notwithstandyng, feare nothyng, I warraunt you, life for life, discomfort not your selfe, a man or a Mouse.

Antonius.

You are a merie gentlemanne, doe your pleasure with mee, I will put my selfe into your handes. I tell you: hold, here is twentie olde Angels, that did see no Sonne this ten yere. Your Pothicarie shalbe well considered, he semeth to be an honest man, and a cumyng fellowe: let hym sette vp all the boxes and glasses in the windowe, and put

on

on his bonette, and sit doune there.

Medicus.

What meane you sir, I pray you remẽber your self: So God helpe me, you are to blame: well, I will not contrary you. My chief desire is to helpe you, without the respect of money, or gold, or other of your cõmoditie. Crispine, set the bores in the win- Maister V
dowe: and you Surgian, prepare your lace, staffe, and launce, with your vnce vesselles, that I may consider his bloud, in order and due quantitie, for hether vnto hee is but in the augmentyng of his Feuer. Further, he had no fitte this ten howers, let hym bloud by little and little, and although he doe fall into Lipothimion, it is no matter, let hym bloudde, vntill it partly doe chaunge into a good colour. Oh lorde, how might you liue? If this bloud should haue remained any longer, did you euer see the like: What a good harte he hath, the worst is paste, this would haue been a greate sore, or Apostumation: stop vp the veine, a Gods name.

Wife.

I did neuer see the like, but once whereas your maistership did a greate cure, vpon a noble man, as I haue doen many, I thãk God and my cunnyng.

Medicus

Medicus.

are loste. Oh are you aduised of that M. Wise, he is a good friende of myne, I haue twentie pounde yerely of hym. He sente mee a fatte Bucke vpon mondaie last, and gaue me my Mule also, with a Veluet foote clothe, he is well learned: he hath red the Apocalips.

Wife.

Sir, when you sent me home, I left your Mule standing at the dooze, but as I returned, I mette a Lackey clothed in Orenge Taunie, and White, with a paire of bare tanned legges, and a blewe night cap, with a pluime of Fethers vidyng on him, as faste as he might gallop.

Medicus.

Oh the passion of Christ, my Mule is stalen, I will hence, I had rather lose. xx. li. I will tary no longer: my Mule, I will teach hym to ride on my Mule, I warrant hym.

Wife.

Sir, he needeth no teachyng, he can ride well, I warrante you, I heard hym saie to a yonge man with a long cloke, lined with yellowe, that his maister sent hym to cary a letter, to a Marchaunte Venterer, that was crossailed into Terra Florida:

Medicus.

Giue

Giue me my goune, fare ye well maister Antonius: as euill lucke as euer I had in all my life, my manne is playing the knaue while my Mule is stolen.

Antonius,

I had thought the losse of your frend, and of your Mule, had not been bothe a like to you. What for. xx. li. I will paie it double: the knaue shal not escape. Wise hath taken good markes vpon him. I will lend to euery Warde, blinde lane, Innes, Wooddes, and fieldes, after the villaine. I will take the matter on me, because you come to mee so gently: quiet your selfe, sit doune againe in the chaire, I were cast awaie, if you wer gone, good maister doctour Tocrub.

Medicus.

I care not so much for the Mule, but that the gentleman will take muche vnkindenesse, and thinke I should sette light by his gifte, and the Ruffians will laugh mee to skorne, when they knowe howe I am handeled of the knaue boye. Well, I am contented with your offer, I praie you beware you slepe not: You shall suppe the thinne brothe of a Chicken by and by, made with the fower greate colde seedes, and Cordiall Herbes. Crispine, I praie you make the

brothe

bothe in some stone or siluer vessell, Copper or Brasse are not good for Maister Antonius: suche vessels are lepros.

Antonius.

If you wil haue it made of gold, you shal I haue plentie, plentie.

Medicus.

Wee shall make shifte with other thynges: golde shall serue to deaurate or gilde your Losenges, Electuaries, and Manus christi withall.

Antonius.

Contented, so that it maketh on my side whatsoeuer it bee. But mee thinke I feele sleepe approchyng, what shall I doe?

Medicus.

Drawe the Curtaines, open the luket of the windowe: set Shallowes about the bed, besprinkled with Vineger and rose water. Take of that hote mantle, let his head and shoulders bee bolstered vp, lye not on youre backe, leane towardes this side, let vs talke together as frendes, why are you so heauy and earthlike. God, your colour is altered.

Antonius.

I must nedes, I was made of earth, but where is the earth placed, of whiche I was made, and of what fashion is it, although I am

ann of the same, yet doe I stande in doubte of the matter.

Medicus.

The earth is moste heauie, and can be in no place, but in the middest of heauen, not moueable, but round, and hangeth continually: aboute the whiche are the landes and coũtries of the woꝛld fixed, whiche Aristotle doth call medium terræ, mediũ mundi. Aristot. de cœlo & mundo.

Asarus.

Are there not bodies, whiche are called simple: I haue heard saie so?

Medicus.

Yes foꝛsoth, those are the fower, the fire hote and dꝛie, the ayꝛe hote and moyste, the water cold and moyste, the yearth cold and dꝛie, and these are called the Elementes. The fo Elemen

Antonius.

Are there not bodies called mixed: what are they?

Medicus.

Animalia: as man, beast, fishe, foule, and woꝛmes: Vegetabilia, as herbe, grasse, and Trees: and Meneralia, thynges vnder the yearth, as mettalles, in the laste matter I am verie comyng. Mixed bodies.

Antonius.

Loꝛde, how is this woꝛlde staied?

Medicus.

The twoo Poles Articus, and Artarticus Southe and Northe are the extreme limites about whom the whole frame of heauen is wrapped, and is called Axie cœli.

Antonius.

Men say, that certaine starres doe gouerne the thinges, beneth here in yearth.

Medicus.

They doe so in deede, as it is wel proued when as the Sunne and Moone doe enter into any of their circles, in those greate bodies, then our little bodies in earth, do feele the goodnes or euilnesse of them, as Aries, Leo, and Sagittarius, are hot, drie, and bitter, Cholerike, and are gouerning hot and drie thinges, and this is called the fierie triplicitie. The seconde triplicitie, is of ayre hot and moyste, Sanguine, sweete, and doe gouerne Sanguine people. An other triplicitie is of water, cold and moiste, Flegmatike, hauing the gouernment of cold rawe bodies. The laste is the yearth, the mother of all thinges, colde and drie, Melancholie.

Antonius.

What doe the knowledge of these thynges profite to Phisicke, I praie you tel me?

Medicus.

Note

Most chiefly, for where as the Philosopher doth leaue, there the Phisition doth begin. That is, he must be first a good natural Philosopher, he must haue the knowledge of tymes and seasons, and bee acquainted with complexions of men, obseruyng the nature of thynges, and the Climates vnder heauen, with the course of the Sunne, Moone, and Starres, ayre, and diet, &c. A greate matter.

Antonius.

I pray you, is there a soule in man?

Medicus.

Yes forsothe.

Antonius.

Why then, there must needes be a greater thing, as the cause of euery liuyng soule whiche I take to be God, which hath made all thynges: and when you and I talked together, you seemed that, Non est deus. God.

Medicus.

I professed to followe Aristotle, but my meanyng was, that I credite not the Bible matters, I am no Diuine, I finde no reasons there for my tourne: they are to harde thynges for me, I commende them to Durbel and Duns, &c.

Antonius.

Why, doeth Aristotle shewe any better

reasons, then is in the Bible: Then I pray you: what is the power of the soule:

Medicus.

The three powers of soule.

In the soule, saieth Aristotle, in his booke of Ethiques, he hath three sondrie powers. The one is named vegitable, in whiche euery man taketh part with herbes, trees, and plantes. The seconde part of the soule is named sensible: in this parte manne and beaste, are bothe a like in mouyng. &c. The thirde parte is more, whiche is rationall, or hauyng reason. And this parte of reason, hath bothe acte to do well, and power to doe euill. And these two are called Intellectiue, whiche learneth, descerneth, and iudgeth in euery thyng that may be seen, felt, heard, or vnderstanded: but the power vnreasonable, as sodaine raging, crying. &c. is ascribed vnto the Lion, Horse, Hogge. &c. How like you this maner of talke, yet here is no scripture, But Aristotle, I assure you.

Antonius.

Then it should appeare, that the soule hath vertues: howe many I praie you:

Medicus.

The first vertue is called Intellectual, frō whiche springeth wisedome, Science, and prudence. And the seconde is called morall, whiche

whiche is the mother of many good thynges: as chastitie, liberalitie, humanitie, and good maners.

Antonius.

What is the cause of these two vertues in the soule?

Medicus.

The vertue Intellectuall engendreth, & is nourished by learnyng of good tutours, and men of experience, or readyng of good bokes of Philosophie: which is a secret vertue in the soule. And also the morall commeth by good custome, and not by nature: as if one mame had twoo soonnes, the one brought vp in keepyng cattell, the other in daiely learnyng good lessons, although nature did frame their bodies in like shape, yet they should not bee like in conditions: morall prouideth, that naturall thynges in them bothe, can not be moued by contrarie custome. For stones naturally, though they be cast neuer so high by arte, yet must they naturally fall doune againe. Euen so of fire beyng driuen doune, yet it will cast his flames vpwarde, so vertue is not in vs by nature, but onely by power to receiue theim, for euery thyng that is in vs by nature: first it is by power, and after commeth to act, as Example.

good note it commeth to the ſenſes of mankinde. For none can deny, but firſt man hath power to heare, ſee, feele. &c. So the power doth preuent, and commeth before the act in nature.

Antonius.

Then if power goeth before the act, then a man is called honeſte, good, or chaſte, before: either honeſtie, goodneſſe, or chaſtitie appeareth in hym.

Medicus.

In thynges morall, euermore the acte goeth before the power. An exãple: a ſchoolmaiſter is called a teacher, becauſe of his learnyng, whiche is the woorke goyng before the power. And the cauſe of a good man is his good woorkes: & ſo of the euill, whoſe woorke is either dronkenneſſe, adulterie, theſte. &c. they make hym euill.

Antonius.

Then it ſhould appeare, that this thyng called actus, or woorke, bringeth vertue and vice in man.

Medicus.

What els, doeth not euery man that liueth eate? But if he eate to muche, or to little, doth it not bryng ſickneſſe? Euen ſo of to muche labour, or idleneſſe, of to muche boldneſſe, or cowardneſſe, are not theſe actes

tes vicious and euill: And dooeth not one meane moderate theim bothe: Extreames are euer hurtfull.

Antonius.

What remedie then, I praie you?

Medicus.

Nothyng is better then a meane, called temperaunce, whiche is gouerned by Prudence, whiche is euer content betwene both and reioyseth in it. Temper

Antonius.

So then, if a man fell into extreame aduersitie, and sustaine it pacientlye in his sicknesse, pouertie, or cause of grief, calle you this a meane, or no? Aduersi

Medicus.

In euery woorke or sufferyng, there is pleasure, or displeasure. If a man do reioyce in trouble, in chastitie, in bearyng of cruell woordes, or slaunder, the same is a prudent man, and his sufferyng maketh it a meane to hym: But other men that are chastised, and will suffer outwardly, and it greeueth theim in so doyng, the same is vicious and lacketh meane, or prudence. Prude

Antonius.

Hath the soule any delites in her, or no?

Medicus.

Yes truely, in three thynges. The firste, profitable, wherof spryngeth housbandrie, to nourishe the yearth, as also Physicke to help the body, knighthod to go to battel. &c. The seconde is delectable, as takyng pleasure in thinges doen, whiche is chiefly nourished of the soule, in whiche consisteth all the pleasures of the worlde. The thirde is called good, that is, to be verteous, louing, sober, pacięt, and also to the soule or minde, are enioyed, habite, power, and passion.

Antonius.

Haue yong children the soule in all poinctes, as women haue, or no, in operation, or election?

Medicus.

Aristotle saith: that operation of the will of the soule, is common to children, but the election or choyce, be not in them to will.

Antonius.

What is will in the soule?

Medicus.

The will is the intent, but election is the antecedent to the intent, for election goeth before operation or worke, and the worke doth folowe the same, as doyng of thynges, buying, sellyng, and all the artes and sciences are so to be considered. First, by electi-

on,

on, then by operatiõ, as by arte I do proue you to haue the pestilence, experience hath taught mee, whiche yong children can not knowe: as Grammer, Rhetorick, Musick, Phisicke, before they haue learned them, or begon with their principles. First el then ope tion.

Antonius.

Now I will stop, and laie a strawe, and comen as yet no more of the matters of the soule, but onely of the bodie, and namely in this poincte of the Pestilence. What is the cause of the same, good maister doctour? Pestilen

Medicus.

That which we do see, we do testifie, and that whiche we doe testifie, is true. Therefore no man ought in matters, whiche appertaineth to the estate of life, to write fables or lyes, but that whiche is of great authoritie, and of good experience. The Pestilent feuer, saieth Hypocrates, is in twoo partes considered: the first is common to euery manne, by the corruption of the ayre. The secõd is priuate, or particuler to some men, through euill diete, repletion, whiche bryngeth putrifaction, and finally, mortification. And Galen in the differences of Feuers, doeth affirme the same, saying: Vnam aerem viciatũ ac putridum, alterã homo- The cau the Pest Hypocrat de flatibu Galen. lib De differe tius Feb.

ree corporis vitioso victu collectos, & ad putrescendum paratos. Auicen also, Tractus quartus de febribus pestilentialibus. Cap. i. When there doth come a sodaine alteration, or change in the qualitie of water, from colde to heate, or trasmutation from sweetenesse to stincke, as it chaunceth in waters, though corrupted mixture of putrified vapours, infectyng bothe ayre and water, whiche of their owne simplicitie are cleane, but though euill mixture are poysoned: or when stronge Windes doe carrie pestilent fume or vapours, from stinkyng places, to the cleane partes, as bodies dead of the Plague, vnburied: Or mortalitie in battaile, death of cattell, rotten Fennes, cõmyng sodainly by the impression of aire, creepyng to the harte, corruptyng the spirites, this is a disperse Pestilence, by the inspiration of the ayre. Also by repletion, Uenus, Bathyng, or openyng the poures, rotten foode, fruite, muche wine, or immoderate labour, or the tyme beyng hotte, and moyste. These are greate causes.

rtus de re-
dica lib. 5.
ulus libri. 2

sis in lib.
pest.
le. lib. 1.
differ.
cap 4.

Antonius.

At what tyme of the yere, dooth the Pestilence cast forthe her poyson?

Medicus.

In

In the time of Haruest, saieth Hypocrates, are most sharpe and deadly sicknesses, but lesse daunger in the Spryng tyme: and in the tyme of sundrie chaunge of windes, when the weather is hotte and moyste. Hyp. aph

Antonius.

To what persones, I praie you, doeth the Pestilence come?

Medicus.

Moste chiefly to theim, vnder the place infected, then to sluttishe beastly people, that keepe their houses and lodgynges vncleane, their meate, drinke, and clothyng moste noysome, their laboure and trauaile immoderate, or to theim whiche lacke prouident wisedome, to preuente the same by good diete, ayre, medicine. &c. Or to the bodies hotte and moyste. And these bodies do infect other cleane bodies, and wheras many people doe dwell on heapes together, as Auecen saieth: Et communicat multitudine hominum. &c. Fen. i. Tract. iiii.

Antonius.

By what signe or token is this perilous plague, or stripe of the pestience best knowen emong the Phisitions. Goe not about the bushe with subtile wordes, but plainely speak the truth to me, beyng in this fearfull daunger

daūger, as you do wel knowe that I am in.

Medicus.

The signes are moste manifest, whiche are the starres running course, or rase, after their causes. Oh the most feareful Eclipses of the Sunne and Moone, those heauenly bodies are manifest signes of the pestilence emong men, and the starres cadente in the begimyng of Haruest, or in the moneth of September, or muche Southe Winde, or Easte winde in the Caniculer daies, with stormes and cloudes, and verie colde nightes, and extreame hotte daies, and muche chaunge of weather in a little time, or when birdes do forsake their egges, flies or thinges bredyng vnder the ground, do flie high by swarmes into the ayre, or death of fishe or cattell, or any dearth goyng before these are the signes of the Pestilence, and euident presages of the same.

ses and
s of pe-
ice.

Antonius.

These are good signes general, but particuler, but what manifest tokens do signifie the Plague or Pestilence, in a mannes owne proper bodie.

Medicus.

auicto
r. Ætius.

They whiche are smitten with this stroke or plague, are not so open in the spirites, as

in

in other ſickneſſes are, but ſtraite winded, they do ſwone and vomite yellowe cholour, ſwelled in the ſtomacke with muche paine, breaking fooꝛth with ſtinking ſweate. The extreme partes very cold, but the internall partes, boiling with heate, and burning, no reſt, bloud diſtillyng from the noſe: Urine ſomwhat watrie, and ſomtyme thicke with ſtincke, ſometyme of colour yellowe, ſometyme blacke, ſcaldyng of the tongue, oꝛdure moſt ſtinckyng, with red eyen, coꝛrupted mouthe with blackneſſe, quicke pulſe and deepe, but weake, headache, altered voyce, loſſe of memoꝛie; ſometyme with ragyng in ſtrong people. Theſe and ſuche like, are the manifeſte ſignes, howe the harte hath dꝛawen the venome to it, by attraction of the ayꝛe: by the inſpiration of the arters to the hart, and ſo confirming it to be the periloꝰs feuer peſtilentiall. This is moſt true: of this commeth foule bubo, antaxis, and Carbuncles, Soꝛes, thꝛough putrifaction, as Galen ſaieth: i. iii. De preſage, Auicen. Fe. i. tract. ii. Galen. lib. i. De Diffe. capi. iiii. Et Raſis de conſtitutione peſtilentiæ ad Manſorem. Alſo this feuer is ſcant to bee recouered, and almoſt paſt help, when theſe Symptomatas do appeare, as Galen ſaith, iii. De

Cap. 25. li. Paulus li. Ca. 35.

iii. De præsage expul. qua propter neque hos curare tentandum erit.

Antonius.

You haue declared vnto me a fearefull tale of the Plague, wherof a thousandes haue and shall die: a pitifull case how it commeth emong people sodainly, euen as you haue shewed, the cause primatiue in the ayre. The antecedēt, when the same ayre is drawen into the harte, by attraction of the arters: The conuncte, when it with boyling heat, doth chaunge by putrifaction nature into the worse parte, and almoste past cure of any Phisicion, when it is come to this point, as I gather by your late talke, which doth put me in greate feare of my life. But I will comen with you for others, whiche are not infected, howe may they bee moste safly defended, maister doctour?

Medicus.

Would you faine knowe? Surely I wil declare thee, the beste defence that I can, I will hide nothyng. First of all, let all men, women, and children, auoide out of the euill ayre, into a good soyle: and then, accordyng to their age, strength of nature, and complexion, let euery one of them, with some good medicine, drawe from the bodie, superfluous

ons moyſture, and diminiſh humour hotte and dryie, and vſe the regiment of diete to dryying, ſharped with vineger, or tart thynges, and leſſer meates, not ſo muche wine, as they haue vſed in cuſtome, neither Potage, Milke, vnripe fruites: hotte Spices, Dates or Hanie, or ſweete meates, wine with Suger are not tollerable. No anger, or perturbations of the mynde, ſpecially the paſſion called feare: for that doth drawe the ſpirites and blood inwards to the hart, and is a very meane to receiue this plague. Neither vſe actes venerous, nor bathyng, either with Fume, ſtone, or warme water (for this cauſe): they all doe open the poores of the bodie, neither quaffyng, or muche drinkyng: Euen ſo thirſte or drineſſe is not tollerable, or immoderate exerciſe or labour ſpecially after meate: Muſick is good in this caſe, and pleaſaunt tales, and to haue the meates well ſauced with cleane ſharpe vineger. Forget not to keepe the chamber, and clothyng cleane, no Priuies at hand, a ſofte fire with perfumes in the morning. Shifte the lodging often time, and cloſe in the Southeaſte windowes, ſpecially in the tyme of miſtes, cloudes, and windes. And vſe to ſmell vpon ſome pleaſaunt perfume,

Raſis ad almon. lib. de peſt. cap. 2.

Troble of mind or fea

A godly rul againſt the Plague.

A good medicine for the ſore.

and

and to bee letten bloud, a little at once, and to take Pilles Contra pestem: that is a good preseruatiue against the plague.

Antonius,

These are good rules, & happie are they that doe wisely obserue them in time, place and maner accordingly: but if one be newely infected, what remedie then, as when a man is sicke, and the sore appereth not.

Medicus.

A commyng forthe like a Bubos, are signes of those partes, from whiche they doe swel: as example, in the left side, head, neck flanckes. &c. But often tymes the Plague sore will not appere, the very cause is this: Nature is to weake, and the poyson of the infection to strong, that it can not be expelled, and this is moste perilous of all, when suche a cruell conquerour doth raigne within the harte, the principall part of life, nowe possessed with death. The causes of this, I haue declared before with signes to the same. Notwithstanding, consider two thinges: first, whether it is in bodies Sanguine and Cholerike, or theim whiche are Flegmatike, or Melancholie, or not. The firste twoo, bloud is the cause: the seconde twoo, abounndaunce of euill humours. Therefor

let blood, where as it hath the victorie, and purge wheras other humours hath predominiation, or chief rule, in some men, that haue verie stronge bodies, firste purge, then let bloud. Note this, that what side be infected, let blood on that side: if it be aboue the hedde, open Cephalica: if it be vnder the armes, Basilica, or harte veine: if it be aboute the thyote, then open Melleola, about the flankes, bealie, legges, &c. open Iecoriaria: if thei are verie weake or young, then boryng is good to the necke, shoulders backe, and thighes if the stomacke be full, then with speed vomet and these thinges drawe the venome from the hearte, and remoue the poison.

Auicenn. Curati. fel pesti. lib. 4 Fen. 1. tra

Leo. Actu medēdi Libri. 4.

Antonius.

This is good in the cure of the Pestilence, for I doe praise this blood lettyng verie well, in the beginnyng of the sickenesse.

Medicus

Blood must be letten in the beginnyng of the sickenesse: for example, like as a pot is cleused of the scumme or some, in the beginning, when it plaieth on the fire and thereby the liquour is cleansed within the potte: euen so, blood lettyng and pilles, doe helpe and cleanse the Pestilence, when it

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beginneth firste to boile within the bodie. Howbeit, certaine people maie not bleede: as women whiche haue their times aboundauntlie: or menne hauing flure of the Hemoroides, children verie young, or people weake and aged.

Antonius.

I praie you, what quantitie of blood must be letten?

Medicus.

ɔantitie of
ɔd letten.

Forsoth fower vnces, or little more and must bee doen euery moneth, sometyme in the Median, sometyme in the Basilica, &c. And not to slepe after thesame, during sixe seuen, or eight howers.

Antonius.

What Pilles dooe you vse againste the Plague.

Medicus.

.contra

.lib.4.
i.tra.4.
li.2.ca.

The beste Pilles generallie vnder heauen, and is thus made: take the beste Yellowe Aloes twoo vnces, Myrrhe and Saffron, of eche one vnce, beate them together in a Morter a good while, putte in a little sweete wine, then rolle it vp, and of this make fiue Pilles, or seuen of one dragme whereof take euerie daie next your harte, a Scruple or more, it will expulse the Pe-

stilence

ſilence that daie. &c.

Antonius.

Haue you anie good potion in ſtore for the Peſtilence: to be dronke a mornynges, whē the Pilles are not taken.

Medicus.

None better then this: take Theriaca, of the making of Andromachus. iij. Scruples whiche is a Triacle incomperable, paſſyng againſte bothe poiſon and Peſtilence, and the Antridotari of Mithridatis. I. Scruple, bole Armoniacke prepared, half a Scruple and of the water of diſtilled Roſes, Scabious and Bugloſſe, of eche one vnce mingegled together: but this Medicine muſte be had of Criſpine, or one of his companions, whiche vſe no rotten ware.

Gal. lib. 9. ſimplic.

Antonius.

Haue you any good pouder?

Medicus.

One better, I aſſure you, then a kinges raunſome, and thus it muſt be made: take the leaues of Dictamnus, and the rootes of Turmentill, of Pimpernell, of Seduall, of Gentian, of Betonie, of eche halfe an vnce bole Armoniackle prepared an vnce. Terra ſigillata. iij. dragmes, fine Aloes & Myrrhe of eche halfe an vnce, Safran a dragme,

Mastick.ij.dragmes: beate them together, finely and searsed, this is the pouder. Of this must a dragme be dronke in.iiij.or.vi. sponfull of Rose or Sorell water, whē danger approacheth, or in the tyme of danger.

Antonius,

These ar strong things for many weke sto makes, is there any other holsom thinges?

Medicus.

The sirrupes of Violettes, of Sorell, of Endiue, of sower Limondes, of eche like, mingled with Burrage water, and a Ptisane made of Barlie, mingled together, is verie holsome to drinke, put in the pouder of bole Armoniack, whiche is of a singuler vertue to coole: for Galen did help thousandes at Rome with the same Bole, and the Theriaca mingled together, in a greate pestilence, but in the pestilence tyme, one beyng infected therewith, let hym sweate by warme thinges, as hot tiles. &c. and let not the pacient eate, sleepe, or drinke, and eate light meates, as Henne, Capon, Cheken, Partriche, eating often, and little at once, with sause, made sharpe of venegar, Dringes, sharpe Limondes, or Sorel, and in the first day of the sickenes, that the pacient bee kept from sleepe, by talkyng, sprinklyng of swete

swete water, rubbyng of the bodie, as nose eares, of softe pullyng of the eares, as thei may be suffered, or a Spõge dipped in Vineger, applied to the nose: and if vehement drinesse, or heate dooeth approache, then drinke the Syruppes laste rehearsed, and haue the chamber cleane kepte, and also parfumed fower tymes of the daie, beware of stincke, let the perfumes be made with Olibanum, Mastike, wood of Alooes, Beniamin, Storax, Laudanum, Cloues, Juniper, or suche like, and sprincle all the chamber about with vineger: roses in the windowes, or greene braunches of Sallowe, or of Quinces, are good, sprinkeled with Rose water and Vineger.

Antonius.

I haue heard saie, that Garlike and newe Ale, shoulde be good for the Plague.

Medicus.

You doe saie truthe, Garlike is good for to bryng it, but not against it, it is so hotte, and hath power attractiue, and that is verie euill, and a meane, to bryng the plague: so are Onions, Leekes, Rocket, Radishe, and suche baggage, whiche are solde about, in euerie streate in Plague tyme, as meanes for to bring the same, it is pitty to suffer

Good obuations.

suche thinges. Furder, the multitudes of infected people emong the whole, infecting them, or wearyng the apparell of the dedde bodies of the Pestilence, whiche should bee burned: for it is like a fire, whã it hath gotten the victorie, and can not bee quenched. Priueis, filthie houses, gutter, chamilles, vncleane kept: also the people sicke, goyng abrode with the plague sore running, stinkyng and infectyng the whole, or vnwise rashe passing with an emptie stomake out of the house: Neither to sitte tipplyng and drinking all the daie long, nor vse runnyng wrestlyng, Daunsyng, or immoderate labour, whiche dooe not onely open the pores but also cause the winde to bee shorte, and the pulses to quicke, and the arters drawe to the harte when it panteth, the pestilenciall ayre and poyson. And what is worse then feare of minde, when one doeth heare ill tydyng, the death of the father, mother, child. &c. By it the spirites & blood are drawen inwardes to the harte. Also of care, anger, wrath. &c. These are al perilous: mirth must be vsed specially in this case: Cattes, Dogges, Swine, Duckes Doues, hẽnes or gese, are very vnholsome nere vnto the place or mansion of dwellyng, or lye dedde

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in diches nere the towne: or many people lying together in one bedde, or longe watchyng in the night, or costiuenesse of the bealie: shut vp the hot house dooyes, and tennis plaie, whiche are moste venemous. Be neuer without the electuarie of nuttes, thus made, cleane Walnuttes. xx. fatte Figges xiij. herbe Grace, two handfull of Wormewodde, Fetherfu, or rather Cotula Fœtida called Buphthalmus, called Dre eye, and Scabios of eche one handfull: the rootes of Aristolochia longa, halfe an vnce: Aristolochia rotunda an vnce and a halfe. The rotes of Turmentill, and of the lesser Burre called Petasitus, Pimpernell, of eche. ij. vnces and a halfe, the leaues of the verie Dictamni one handful, Bay beries. iij. Dragmes, the pouder of Hartes horne two dragmes, and a halfe, Maces, Myrrhe, Bole Armoniacke, and the y earth of Limondes, of eche Dragmes three, Salt of the Sea a dragme and a halfe, Nux vomica, dragmes two, Bugles flowers one handfull, stamped together by arte, & with clarified honie make it, this is good to be eaten a dragme euerie morning. Forget not the Pilles of Ruffi, of them maie be taken one at once.

Ruch lib. morb. Electuarij Nucibus.

Antonius.

After, or with this Pestilence, there wil a feareful sore appere, as we haue ỹ knowledge vniuersall, by painefull experience, whiche we dooe call the plague sore, what doe you saie to thesame sore.

Medicus.

bo & Anax. This sore is called Carbunculus, of Carbo a Cole, or Anthrax: they are bothe one, and not twoo, and is ingendered of moste sharpe, hotte, and grosse blood, whiche nature doeth cast forthe through the skime, to one particular part, with extreme paine and perille to the bodie: whose Primatiue cause was, the corruption of aire or diete, drawen to the harte, of whiche pestiferous smoke or poisoned fume, this sore hath his cause, & the same sore is the effect folowyng

Antonius.

What are the signes: when it commeth nere hande?

Medicus.

gnes of Plague. A feuer going before, noisome and lothesomenesse of stomacke, wambelyng of the harte, pulse not equall, vrine stinkyng, desirous of slepe, perilous dreames with startyng, through the sharpenesse of hotte and burnyng humours, and then a little pushe will creepe forth like a scabbe, sometyme more

more then one, then it will increase and shine like pitche or Bytumen, with passyng paine, and then it will haue a crust like vnto the squames or flakes of Irō, when thei fall of, when the Smith doeth worke, and in colour like ashes is this crust, wrought by extreme heate and burnyng, therefore it maie be called the burnyng Cole, or Ignem persicum. Furder, there are fower colours to bee obserued in the sore besides the crust, yelowe, redde, greene and blacke. The firste twoo are not so daungerous as the seconde twoo are. Yet saieth Rasis in his booke of the pestilēce, to Mansor the king, that the Carbuncle is deadlie, and moste perilous. And Auicen affirmeth the blacke to be incurable, specially when a feuer Pestilence doe reigne. Sometyme it is drawen backe againe into the bodie, then no remeadie. Sometyme it happeneth in the moste noble places, as nere the harte, the throate moste perilous, with sodaine stopping the spirites of life. Some pestilent sores do come in the clensing places, as arme holes, flanckes. &c. And when nature is so stronge, to caste it forthe with a redde colour, palishe, or yellowishe, the cure is not then verie harde.

Where the plague so is placed.

Antonius.

It should seeme to bee moste harde: you haue shewed moze perilles then helpes, bee thereunto: but if there bee any remedies, what are thei: I praie you tell them, foz in that poincte you maie doe muche good.

Medicus.

Euen as I haue rehearsed befoze, so will I againe begin in the cure of the carbuncle, of the openyng of a veine, and if none other thyng doe let, as extreme weakenesse. &c. then let the pacient bleede, vntill the defection of the spirites, oz nerehande swoonyng. Let it bee doen on that side greued oz afflicted, as I haue saied befoze in the feuer Pestilence of the Mediane, &c. Also forget not eight speciall thinges. First the substaūce, as compasse, lengthe, depthe, hardnesse. &c. Second, the matter wherof it is bzedde, as blood. &c. The thirde, as accidente through the dolor, as a feuer, rednesse. &c. Fowerth, to knowe it from a cause, whereof a doubte mighte arise thereof. And this is the difference betwene theim. A Carbuncle in the begimnyng is verie harde, flamyng redde, extreme paine. &c. As I haue saied befoze, and will come quickelie to his hedde. But Cancer is not so redde, neither so painefull, yet muche harder, and longer tyme oz it come-

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om the
ancer.

commeth to the head. But when it beginneth to ware softe, then it ripeth faster then the Carbuncle. The fifte, of the causes efficiente, whether it bee ripe through concoction or no, or the qualities of the corrupted humours, or hardnesse. &c. The sixt, in what place it is, in place of perill or no. The seuenth is to woorke by incision, plaster. &c The viii. is good diet, as aire, meate drinkes, slepe. &c. These are verie good obseruations, worthie of memorie in this case. And now foloweth a perill to the Chirurgiã, which must be richly rewarded, for he putteth his life in daunger, in that, that he helpeth the sore bodie infected, hee ought to be prouident, that doth take this matter in hand, and before he cometh to the pinch, to eate his antidotarie of Metridatum or to haue a sponge with strong vineger, applied to his nosthrelles, to arme hymselfe against the poisoned aire: and to take his launce in his hand, accordyng to the art, taking heede that in launcyng, he cutte no vaine or Senewe, whiche haue societie with eche other therefore launce not verie depe. This is no straunge thing after bloodlettyng, to laũce the sore, to let forthe the matter, in some it will come forthe aboundauntlie, when it is

A cautate for Chirurgian.

ripe

ripe or rotten: in other some not, because the humours are grosse, and baken together, or the runnyng matter farre in, or skant ripe, and nothyng will come forthe but Salte, sharpe, filthie stinckyng water: then beware of any thing that might driue it backe againe into the bodie, as colde, bole armen &c. then thinsicion must be made in the lowest place, so that thereby the matter maie the soner auoide, and muste be made in the forme croked, if it bee not in a place full of senewes, if it be, then make the insiciō long: after the matter is run forth, then couer it with lint dipped in this folowyng, which is excellēt good, yea, if the matter be stubborne in the sore. Take Quinse seede, Galles of eche. iij. Dragmes, Myrrhe, Olibanum and Aloes, of eche. ij. dragmes and a halfe, Alom. ij. dragmes, Aristologia the roūd rootes, Calamēthe, as muche: Calamenthe. j. dragme and a halfe, Calcanthum a scruple, all beaten finelie, then temper it together in a little Redde Wine, made in small rolles: you maie kepe them drie, and then in this case dissolue it, or parte of it in the water of stilled milke, applie this with lint into the sore, also in this case to washe the sore with a sponge dipped in the warme

ote this
ll.

To washe
e place.

waters

waters of dragons, Scabious, swete wine, Arristologia and Comphori, or their decoction. And to haue the rootes of Comphori, of Lillies, of Mallowes, sodden in white wine vntill they be softe, then stamped and drawen through a strainer, put thereunto barly meale & honie of roses, this is a verie good thyng to applie to the sore, after the washing for. iii. houres, and will digest it. An other good medicen, both to ripe and asswage the pain: mallowes, violets, chamomill, of eche halfe an handfull, Dill, halfe as much, seeth them and bray them, then ad to them barly meale, & oyle of roses, flaresede beane meale, of eche. iii. vnces. Seeth them in swete wine, vntill they waxe thicke and make plaister. And to the places aboute the rootes of the carbuncle, round about it, this is good both to eradicate & defend thesame. Seeth sower oringes in vinegar or sorell, and put a little bole armin to it, dip a clothe or flaxe in it, and applie it round about the sore: manie tymes renewe it in this cure, reade M. Thomas Gailes worthie booke.

A good medicine to r

For the rootes of the sore

M. Thomas Gaile.

And to take awaie the harde crust of the carbuncle, doe this. Take ceruse, Vermilion sublimated of eche. iiii. dragmes, beaten finely in pouder and parte of this maie bee cast

To take awaythe crust and the pain

caſt vpon the ſame. And to this maie folow mallowes violetes, lettes of eche one hãde full ſodden in mutton brothe, the yolkes of three egges, barlie meale, oile of roſes, and freſhe butter, of eche three vnces, this plaiſter applied on will take awaie the peſtilent cruſt, alſo the emplaſtrum of Diachiló paruum, twoo vnces with Amoniake, and Galbanũ, of eche one vnce, made in a plaiſter applied to the place, or a plaiſter of figges, Doues doung and Uallerian rootes, and one roote of Mallowes, made and applied vppon the ſore, are verie good ripers, and do muche preuaile in this cure, and further to bring the cicatrice if neede require.

Cicatrice loſt beſt.

Take oile of Myrrhe, of roſes, of violettes, of eche twoo vnces, ſhepes Tallowe three vnces, gottes tallowe one vnce and a halfe, iuice of Colewortes three vnces, ſeeth thẽ together ſoftlie, vntill the iuice bee conſumed, then putte therevnto halfe an vnce of Uermilion, ceruſe as muche, and .ij. Dragmes of letherge of Gold, and ſeeth thẽ vnto a blacknes, ſtirre theim with a ſticke, then put to theim ſixe vnces of Terpẽtine, & as muche Waxe as ſhall ſuffice to make it in the forme of a cærot. And this will make a ſtrong cicatris: and when the matter hath

runne

runne muche and is paste venim, then this is a pouder moste precious to caste in, and drie it by little & little. Take ashes of Dyll, of burnt leade, of Terra lemnia, of eche one dragme, litharge of siluer, flowers of pomgarnates, and galles without holes, of eche two dragmes, ceruse, Creuishelles, snailes hornes, roche Alom burnt, of eche .ij. scruples beaten in pouder: this is the pouder, and hereafter followeth a good ointmente to heale the sore. Dile of Roses .ij. vnces, Ceruse, burnt leade, Litharge, of eche one a scruple, red Roses .ij. scruples in pouder, the rootes of the greate Comphori, and the flowers of Pomegarnates, bole Armen, of eche one scruple, the seede of Purslen two graines, white ware asmuche as shall suffice: and make this ointmente in a Leaden morter if it maie be. Emōg al simple Simpharum called Cōphori, is greatlie lauded for the healing or helpyng of the Carbuncle, beyng ground or beaten betwene two stones, and warme applied to the place. So is the herbe called Scabios in the same maner: so is the Lilie rootes rosted and bruised and warme laied on. Lette not the greate white onion rosted, and the pith in the middest beyng taken forthe, stopped with good

A moste noble pouder

A healyng ointement

Good note for the Pestilence.

Triacle

Triacle or Mythridatum warme, and applied to the place, bee forgotten, for some vse none other thinges for the Carbuncle, to cure it. Also consider this to kepe the bodie temperate in eating, Beware of repletion and sweting, tart sauces, Limondes, Sorell, Orinages, thinne wine, with water is good but no suger or swete thinges. Forgette not sweete perfumes of Rose water, cloues, maces, vinegar in a perfuming pan, and haue the stomake annointed with oyle of maces, and the complet ointment of Roses, of eche .ij. scruples, ℞ Gallæ muschata, .x. graines, and dip in a linnen cloth in white ware, oyle of Roses, white and red Saunders, and the pouder of orientall Pearles, fine bole Armen, and the swete woodde of Aloes with Rose water, made warme in a little vessel vpon charcole, and be not without a good Pomeamber made of Storax, Calamitie three dragmes, Laudani, half an vnce, flowers of water Lillies, Violettes, the wood of Aloes, Spikenarde, of eche a dragme and a halfe, the three Saunders of eche halfe a dragme, Cinamon two scruples, Mastick, xx. graines, white Poppie seede, Campher of eche a Scruple, Amber and Musk, of eche three graines, with rose water,

cstilence
kfume.

omeamber
gainst the
stilence

water in a warme Morter, make Pomam- Cordiall
ber, make a hole in it, and putte a silke lace
through it, and weare this against corrup-
ted aire. The bodie muste haue benefite by
Purgation, with Clister, or Suppositer,
or some Potion, as the sirup of Roses solu-
tiue three vnces, confection of Hamech fiue Pourger
dragmes, and water of Endiue iiij. vnces
mingled together, and drinke it at once in
the Morning, or Benedicta laxatiua, with
water of Bugloss. Be not without Manus
Christi to eate often tymes: and the cõserue
of Roses to eate before meate daiely. Be-
ware of muche slepe, whiche will make the
heate double about and within the harte, for
slepe draweth in heate: and in tyme of wa-
kyng it is spread abroad, and the heate dra-
weth to the extreames, as handes, heade,
and feete. Sir, forget not this, I praie you.

Antonius.

No maister doctour, I warrant you, I
haue noted it well, and though it helpe not
me, yet I trust it shall doe good to others,
when I am gone.

Medicus.

Now sir, I will take my leaue for a time
my calling is suche that I must depart, and
diuers of my pacientes diligently doe loke

for me, as the birdes dooe for the daie, after the colde Winters night. And as tyme and occasion shall serue, I will returne, I haue hidden nothing frō you, that maie be a meanes to your health: for whē life is gone farewell altogether, wife, childzen, gold, landes Treasures, and all the golden glozie of this wozlde, and frendes also. Therefozе, seyng life is the beste iewell whiche bringeth delices to the harte, pleasures to the eye and eare, swete sauozs to sence of smellyng, and many hidden Treasures, knowledge to the vertue of vnderstandyng, what is he that would make suche an exchaunge, if it were possible ts the contrary? To forsake his golden bedecked heade with sweete slepes, to lye vtterly loste, rotten, forgotten, and stinkyng in a filthie pit of darckenesse, inclosed and bewrapped with wormes. As by example, we maie see the multitude of graues in euery Church-yarde, and greate heapes of rotten bones, whom we knowe not, of what degree thei were, riche or poore in their liues. Therefore sir, to conclude, plucke vp that weake harte, reioyce, be glad and caste awaie all care, I warrant you.

En Epicures talke.

Antonius.

Gramercies maister doctor, I haue put

you

you to pain with muche talke and questiõs: I will kepe them in memoye, thei shall not be forgotten of my part. Euen so forget not your promise in commyng to me again my trust is in you: we shal make daily exchange cummyng for gold, and loue for labor, yours I am. Haue, take you that to buye you a newe Mule, a footeclothe, and a goune.

Medicus.

What meane your maistershipe: Well, giue me your hande, and here is myne with myne harte also, euer yours at commaundmente, as your owne. Thus fare you well vntill my returne: in the meane while, passe the tyme with some pleasaunte companie. Eate good broothe made of Chickens, leane Mutton, rosse a little Partriche, eate light leauened breade, beware of grosse mentes, Beefe, Porke, &c. and salletes, strong wine Spice, sweete meates, and rawe fruites, I praie you remember this, and drinke your Diacodion at night to reconcile slepe again and be somewhat laxatiue.

Antonius.

I thanke you moste hartly: fare you well.

Medicus.

Crispine. where are you: Is it not tyme to depart: We haue taried here verie long,

but not without gaine.

Crispine.

Or we depart here in this garden, good Master Tocrub, sit doune here a little while and I will write, for I knowe you are a good penne manne: you were borne in an other lande, and can not well pronaunce English, but speake it indiffrent well. I praie you tell me some verie true experte Medicens againste the Pestilence: and I will write them, and putte them in my booke at home. And first of twoo or three sirupes.

Medicus.

In deede for that you counte me rude in English: marke what I saie in plain Latin A learned man hath with greate modestie, after long studie written it, I warrant you.

or the hote holerike pestilence. ibi Moyses sui Aphor.

Res. Syrupus acetositatis citri, ac syrupi de granatis æque ʒ.v. Syrupi de agresta ʒ. iiii. aquarū Buglossæ acetosæ pariter ʒ.i.ß. misce quo syrupus acetosus cum speciebus triasantalorum temporibus Pestilētiæ diebus sumptus est bonus.

or the Mecholike pestilence.

Res. Syrupi de pomis descrip. hubor regis ʒ. vi. Syrup. acetoli de succo acetose. equalitet ʒ.iiii. syrup. Granatorū ʒ,ii. aquarum Buglossę lupulorum eque ʒ.i.ß. misce.

Item, one mosse excellente in vertue againste

gainste the moste sharpest Pestilence, and the sore, but it is costly, I warrant thee.

These are good with Endiue water for flegm or Bloud.

Res. Endiuæ, Lactucæ, Scariola acetosæ, semenis Citri mundati a cortice, singulorũ ℥.i. Rosarum, Rub. violarum, florum Nenupharis folio. Buglossæ, Borraginis ana ʒ.ß. florum Rosmarini ʒ. iii. Succorum pomarum dulce, santalorum, succorum Limonũ Citrangulorũ ℥ ana.i. Cit. ʒ. iii Garyophillorum, Cinamomi, Ligni aloes ana ℈ ii. ß. Maceris croci ℈. ii. ß. Macerenur in aquis, Melissæ, Buglossæ, violarum acetosę, Boraginis, Rosacij singulorum ℥. vi per triduum & per alembicum in balneo mariæ distillẽtur cui addatur succharum q.s. & fiat iulep. cum acetositate citri. q.s. dosis est. ℥ iii.

In the winter putte in Calaminte and Setwa rootes.

Crispine.

Gramercies good Maister Doctor Tocrub, I haue written theim, I praie you teache me one or twoo kinde of Pilles.

Medicus.

Res. Aloes partes duas, Myrrhæ, Croci, aque partem vnam conficiantur pil. testatur Rasis nunquam vidi aliquem deuorantem hanc medicinam, qui nõ liberetur aut preseruaretur ab epidemia.

Three gr nes of Ba waight, d drinke it i little Wi

Item.

Res. Aloes selecti ℥. i. Scabiose, zedoarie,

Ioãnes Da

nus put it
be tuice
hze hear=
, as Be=
le, Pom=
ell, and
mender.

mentiliæ, Diptamni ana ʒ. i. Myrrhæ ʒ. ß. Xiloaloes rosarum, rub. Nucis moschate, Charyophilorum, Cinamomi, Sãtalorum, Spodij de Canna ana ℊ xv. Agaricialbi leuis ʒ. ii. ß, salis Gemmæ ʒ. ß. cum Syrupo acetositatis citri formentur pil. dosis est ʒ. i.

Crispine.

Teache me a Pomeander, I praie you.

Medicus.

incelle
neamber

Ref. Florum nenupharis, violarum, rosarũ florum bagloſſæ, Santalorũ oĩm spodii ana ʒ. i. ß. camphoræ ʒ. iii. corticum citri, macis, nucis moscate, maiorani, ozimi, gariofillati chanbi, styracis, cal. cardamomi, zediarii, lignialoes, cucubarũ ana ʒ. ß. laudani optimi ʒ. iii. ambræ, muſci ana ℈. ß. Confice pilas parphoratas cũ nucilagine draganti, disolue in aqua rosata, & foraminibus abscõdãtur muscus, ambra, & cãphora, deinde malexẽtur. Vel tal, s mutata à Ioãne Arculano

Crispine.

I haue also witten this, now of a trim perfume, oz twoo, and a pouder, and an electuarie, and a cordiall ointment against the Pestilence, and then no moze.

Medicus.

Ref. Benzoin ʒ. iii. ligni Aloes ℥. ß. Sacchari candi ℥. i. ß. moschi finiſſimi ℊ xi. cum

muco

muco draganti ex aqua roſata, fiant rotulę depreſſæ pro ſuffitu.

Vel talis.

Perfumes againſt the Plague.

Reſ. Carbonis ſalicis ℥ iii. cinamomi, gariofilorum ana ℥. ß. Styracis calamite, Laudani, ligni cupreſſi, bẽzoini, ſachari, fini ana ℥. iii. ß. roſarum rub. ſiccarum florum, leuãdule, ſpicæ ana ℥. i. Ambræ, muſci, ana ʒ. i. gummi draganti, in aqua roſata diſſoluti, & cum aqua vitæ q. ſ. formentur trochiſci.

Item pulus ſolutiuus admirabilis contra Peſtem.

A powder against the Plague.

Reſ. zedoariæ garriophilorum, zinzeberis, nucis muſchatæ, cinamomi, piperis lõgi, calami aro. baccarum lauri, myrrhę, aloes epatici, radicum, been Angelicæ, pimpinellæ, agarici ana ℥ ß. cortice de radice citri cardui benedicti, ana ʒ. ii. camphor ʒ. i. gẽtianæ ʒ. iiii. follicutorũ ſene ℥. ß pulueriz entur oĩa per ſe deinde miſceantur, qui aſſumatur ʒ. i. ß. cũ ſaccharo, & aqua betonica

An Epithimum against the Plague at the hart

Reſ. Aquarum roſarum, meliſſę, oxialidis ana ℥ vi. vini veteris potentis ℥. i. aceti ℥ ß. corticis, citri, pulueriz ati ℥. i rub. ſpodii, carabe, omnium ſantalorum, ſerici, combuſti ana ʒ. i. ß, croci ℈. i. ß. maceris ℈ i. ß garyophillorum, nucis moſchatæ, ana ℈. i. ß. moſchi ℊ v. fiat epithimum pro corde.

Vel tale.

Epithe-
n against
Plague
inke, or
arlet a-
ist the
e.

Res. Aquarum Rosarum, Buglossæ acetosæ ana ℥.iiii. vini antiqui potentis ℥.ii. boli Armeni Orientalis subtilissime triti ʒ.ii. fiat epithima de quo etiam mane & sero bibere poteris ℥ ii. pro vice.

Electuarium quod aliqui nuncupant salutem populi.

oble me-
ne made
octor An
ve Galbe
ridente,
e Em-
ur, aga-
the Pe-
ace.

Res. Radicũ enulæ ℥.iii. ʒ.vi. baccarũ Iuniperi, zedoariæ ana ʒ.x. Aristolochiæ rot. ℥.ii. ß. radicũ aristolochiæ longe, zedoariæ, foliorũ hypericonis, scabiosæ retæi, sauinæ ana ʒ vi. betonicę, saluię, prassij, spicę, baccarũ lauri, gẽtianæ, diptamni veri, tormẽtillæ, calami aro. ana ℥. ß. adicũ assarij, phu. pimpinellæ, seminis ameos, premorsiuæ, corui, macis, angelica, astrucij, santalorũ, rub. ana ʒ.ii. foliorũ, melissę, myrrhæ optimę, ana ℥. ß. castorij ʒ iii. corrolorũ rubrorũ granatæ præp. absintij, calamenti, zinzeberis, piperis nigri ana ʒ.i. caphurę ʒ.i. ß. nucũ iuglandiũ nume xiiij. oxymellis, scyllitij ℥.ii olei terre ben ℥.i, mellis dispumati, q.s. fiat electuariũ secundum artem, qui est minor. Decem annorũ propinetur ℈ i. qui est ætatis xv. ʒ.i. ß. qui est intra xx. ʒ.i. qui est vltra xx.ii. ʒ. ß.

Crispine.

God reward you good Maister, I praie

God

God of his mercie make the ayre, and our dwellyng places cleane and pleasant, voide of corruption, or infection, as by gods grace I will truely make my Medicens that I haue written. Lorde, howe this gentleman hath loued you well in his life, if he doe departe this present worlde; will ye not be present at his buriall Maister doctour.

Medicus.

He loued me, as I loued hym. He me for healthe, and I hym for money. And thei whiche are preseruers of the life of manne, ought not to be present at the death or buriall of the same man: therefore I haue taken my leaue, I warrante you Crispine, I will retourne to hym no more. Thus fare you well, till the morowe in the morning. Worldlie freendshyp

Crispine.

I must also depart to my Shop, I haue muche businesse to doe: I will come to you at your commaundement maister Doctor. Thus fare you well.

Ciuis.

Good wife, the daiely iangling and ryngging of the belles, the cõmyng in of the minister to euery house, in ministryng the cõmunion, in readyng the Homelie of Death, the diggyng up of graues, the sparring in of The citezens feare

windowes, & the blasyng forth of the blewe crosse, doe make my harte tremble & quake alas what shall I doe to saue my life?

Vxor.

wiues saue. Sir, we are but yonge, and haue but a tyme in this worlde, what doeth it profit vs to gather riches together, and can not enioy theim, why tary wee hete so long: I dooe thinke euery howre a yere vntill we begō, my harte is as cold as a stone, and as heauy as Leade God helpe me. Seeyng that wee haue sent our children forthe three weekes past into a good ayre, and a sweete countrie let vs followe them: we shalbe welcome to your brothers house, I dare saie my sister will reioyce in our commyng, and so will al our freendes there: Let vs take leaue of our neighbours, and retourne merely home againe when the Plague is paste, and the Dogge daies ended, and there you maie occupie your stocke, and haue gaine thereof.

Ciuis.

s.iii. Oh wife, we knowe not our returne, for the Apostle saieth to you, that will saie: To daie or to morowe, wee will goe to suche a Citie and buie and sell, and haue gaine, and knowe not what shall happen to morowe, what is our life: It is as a vapour that appearcth

peareth for a little tyme, and afterward banishe awaie, for that ye ought to saie, if the Lorde will, and wee liue, we will to this or that place: and if it please GOD, wee will bothe departe, and retourne againe at his good will and pleasure, for wee are in his handes, whether so euer doe go: and I trust it is not againste Gods commaundemente or pleasure, that wee departe from this infected Ayre.

Vxor.

I knowe not what God will in our departyng: But my flesshe trembles, when I doe heare the Death bell ryng.

Ciuis.

Yes surely, we haue the Apostle, saiyng: Ephe.v.
(for our defence in fliyng) no man euer yet hath hated his owne flesshe, but nourisheth and cherisheth it, therefore who can nourishe his flesshe in a corrupted Ayre, but rather doe kill it: Further, I heare a doctour of Phisicke saie, that one called Galen, in a booke of Triacle, to one Philon his freend, that the Pestilence was like a monsterous hungrie beast, deuouryng and eatyng not a fewe, but sometymes whole cities, that by respiration, or drawyng in their breath, do take the poisoned aire. He lauded Hopocra-

tes

tes, whiche saieth, that to remoue from the infected ayre, into a cleaner, thereby saieth he, thei did not draw in more foule ayre: and this was his onely remedie for the plague, to them that did remaine: he commaunded not onely simple wood to be burned within the Citie of Athens, but also moste sweete flowers and spices, perfumes, as gummes and ointmentes to purge the ayre. And wife feare of Death enforced many holie men to flie: as Jacob from his cruell brother Esau: Dauid from Saule: Elias from Jesabell: the Christian men for feare of Death, did flie the tyrannie of the Papistes: & although these men did not ꝑie the Pestilēce, yet thei fledde all for feare of Death, and so will we by Gods grace, obserue suche wholesome meanes, and obeye his Diuine prouidence: also I will leaue my house with my faithefull freendes, and take the keyes of my chestes with me. Where are our horses?

ii ad Pi-
n non a-
uiu curaui
sau eris mu-
ne. &c.

.xxii.

Vxor.

Our thynges are redie, haue you taken your leaue of our neighbours? Man.

Ciuis.

I haue dooen: so now lette vs departe a Gods blessyng good wife.

Vxor.

Giue

Giue me my horſe, Roger.

Roger.

Maiſtres, he is here ready at your hand, a good geldyng, God bleſſe him and ſweete ſainct Loye.

Ciuis.

Bryng forthe myne alſo, and let the ſeruauntes forget nothyng behinde them, ſpecially the Steele Caſket: Let vs ride faire and ſoftely, vntill we bee out of the Toune.

Vxor.

How pleaſante are theſe ſweete feeldes garniſhed, with faire plantes and flowers, the birdes doe ſyng ſweetely, and pitifullie in the buſhes: here are pleaſant woodes. Jeſus man, who would be in the citie againe? Not I for an hundred pound. Oh helpe me, my horſe ſtarteth, and had like to haue been vnſadled, let me ſitte faſter for fallyng.

Ciuis.

He is a birde eyed iade, I warrant you, and you are no good horſewoman, for I did neuer ſee you ride before in all my life, but exerciſe will make you perfecte, your Mother was a good horſewoman, and loued ridyng well, as any gentlewoman that euer I knewe in my life: Well, ſhe is gone, and we muſt followe, this is the worlde.

Vxor.

Vxor.

I neuer was so farre from London in all my life: how farre haue wee ridden alreadie sir I praie you?

Ciuis.

Wife, we haue ridden x. mile this morning.

Vxor.

What towne is this, I praie you sir?

Ciuis.

This is Barnet, whereas Samuel your soonne was nursed: and yonder is Richarde Higmers house, we will see hym as we doe returne home againe, we will not tary now because euery Inne is pestered with Londoners, and Carters, and it is earely daies: how like you this towne dame?

Vxor.

A pretie streate, but me thinke the people go very plain, it is no citie as I do suppose by their maners: what house is this at the townes ende, compassed with a Moate?

Ciuis.

Here dwelleth a freende of ours: this is called the Folde. And here before is Danfers hill, and Rigge hill.

Vxor.

What greate smoke is in yonder wood? God graunt it be well.

Ciuis

Ciuis.

It is nothyng but makyng of Charcole in that place.

Vxor.

Why, is Charcole made? I had thought all thynges had been made at London, yet I did neuer see no Charcoles made there by my trouthe, I had thought that thei had growen vpõ trees, and had not been made.

A wise ney.

Ciuis.

You are a wise woman, thei are made of woode: but how like you this Heath? Here was foughten a fearfull feeld, called Palme Sondaie battaile, in kyng Edward the fowerthes time, many thousandes were slain on this grounde: here was slaine the noble Erle of Warwicke.

Roger.

If it please your maistership, my graundfather was also here with twentie tall men of the Parishe where I was borne, & none of them escaped, but my graundfather onely. I had his Bowe in my hande many a tyme, no man can stirre the stryng when it was bent: also his harnesse was worne vpon our S. Georges backe in our Churche many a cold Winter after, and I heard my Grandame tell how he escaped.

Ciuis

Ciuis.

Tell me Roger I praie thee: how he did escape the daunger?

Roger.

arnet field ano. 1471. Sir, when the battaile was pitched, and appointed to bee foughten, neare vnto this Windmill, and the Somons giuen by the Harottes of Armes, that Speare, Polare, blacke Bill, Bowe and Arrowes should be sette a woorke the daie followyng, and that it should bee tried by bloudie weapon, a sodaine feare fell on my Grandfather: and the same night when it was darke, he stale out of the Erles campe, for feare of the kynges displeasure, and hid hym in the Wood, and at length he espied a greate hollowe Oke Tree, with armes somewhat greene, and climbed vp, partly through cunnyng, for he was a Thatcher, but feare was woorthe a Ladder to hym: and then by the helpe of a withen arme of the Tree, he went doune, and there remained a good while, and was fedde there by the space of a Monethe with olde Ackornes, and Nuttes, whiche Squirels had brought in, and also did in his Sallet keepe the Raine water for his drinke, and at length escaped the daunger.

Ciuis.

So

So he might for anie stripes that he had there: he was well harnessed with a Tree, but I neuer read this in the Chronicle.

Roger.

There be many thinges (and it shall please your Maistership) whiche are not written in the Chronicles: I do thinke are as true, as Iohn your man doe read vnto me, when we doe goe to bedde, almost euerie night, I shal neuer forget them, fare wel good Iho.

Ciuis.

What are they Roger.

Roger.

Marie sir, he tolde me in the olde tyme, howe Horses, Sheepe, Hogges, Dogges, Cattes, Rattes, and Mise did speake, and I dooe partlie beleue that, for as muche as our Parate will saie, Parate is a minion, and beware the Catte: and she will call me Roger, as plaine as your Maistership, and although Dogges haue loste their speache, yet thei doe vnderstande: when I doe whistell. Trowle will come, he will fetche my gloue, my bolte in the water, or stoope, or lye doune when I bidde hym. And surelie he whiche doeth vnderstand, and here what I doe saie, maie speake also: but that there are so many languages now adaies, he can

gges and men.

not tell whiche to speake, and to leaue all a lone, and tourneth all to plaine barkyng, as women doe, when as thei doe fall from reasonyng into scoldyng.

Ciuis.

ree thin- conside- in all tures.

Thou foolishe knaue, what meaneste thou to speake thus? Dogges did neuer speake, thei doe want reason. For there are three thynges to bee considered, in eche liuyng creature: the first is vegitable, wherin a man, Dogge and tree, are all one. The second is sensible, in this, man and Dogge are all one. The third is, where man excelleth all other creatures, where he hath reason and iudgemente, hauynge acte to dooe well, and power to doe euill; although this reason man doeth speake. The beaste wanteth reason, therefore he speaketh not. &c. But Dogges are taught by custome, and not moued by reason.

Roger.

Well sir, our Jhons booke shall confounde your talke, for I did see it in writyng, and that whiche is written: I will beleue and followe by Gods grace, and no more.

Ciuis.

Why will ye doe no more for mee, then I hane commaunded you by writyng: you

are

are an honeſt felowe?

Roger.

When I came to you firſt, you gaue me a ſcroll of parchmēt, wherin ſaied you, do no more but as this commaundeth, and I will aſke no more of thee, but allowe thy ſeruice Nowe in caſe your Maiſterſhip with your hoyſe, fell both into the myre ouer ẏ eares: if it were not in my wityng, to helpe you bothe forthe, I haue doen you no euill ſeruice. Ha, ha, ha, how cracke you this nutte? Rogers wityng.

Vxor.

It were a good deede to cracke your pate you ſaucie verlet: Gods dentie Jacke ſauce whence came you?

Roger.

Forſothe out of the toumtree, Maiſteres niſibicetur, as fine as fippence: how pretely you can call verlet, and ſweare by Gods dentie. God bleſſe you, I did neuer ſee you ſtomble before.

Vxor.

Out Roge and ſlaue, auaunte villaine, out of my ſight knaue.

Roger.

I thinke you learned your Rhetorike in the vniuerſitie of Bridewell: you were neuer well worried, when you were young.

Vxor.

Sir, you do ride to fast: haue you not heard what this honest man haue saied to mee?

Ciuis.

Dame, all thinges must be taken in good parte, I heard nothing: if any thing bee amisse, at our retourne it shalbe amēded, we must haue one ridyng foole by the waie, so that it bee dooen merelie, and exceade not. Well, felowe you doe beleue that beastes will speake because it is written so of them

Roger.

That I will, if that my Maistres will holde her peace, I will proue it.

Vxor.

I praie you geue care to no suche trifles and lies, good housebande.

Ciuis.

I praie you bee contente, it is as good to heare a lye, whiche hurteth not: as sometyme a true tale that profiteth not. Tell on gently Roger a Gods name: ride nere, and let vs be merie.

Roger.

The tale of Lyon

It so chaunsed in the pleasaunt tyme of Maie, a lustie young Lion after his praie, or newe eaten spoile, did lye hym doune to slepe, and yet being a slepe, the beastes that were

were nere hande, did quake and tremble in beholding of his moſt fearefull countenãce, and fledde awaie. The poore cillie Mouſe, crept out of her ſmall caue, and came ſoftelie, thinkyng no harme, and plaied aboute the Lyon, and piped merelie, wherewith the Lyon awaked ſodainlie, and was angrie, caught ỹ Mouſe forthwith, thinkyng to haue deuoured it: but this poore Mouſe kneled doune vpon her knees, and helde vp her handes, ſaying: I haue offended your lordſhip, I praie you therefore forgeue me, and let me haue my life, and once perhaps I ſhall requite it you again, wherat the Lion ſmiled, and let her paſſe awaie in peace. Within fewe daies after the ſame Lyon was taken in a ſtrong Net, thinking neuer to haue been deliuered: and cried moſt fearfullie with deſperation. But gentle Margerie Mouſe, with her companions withal ſpeede came runnyng, and with ſharpe filed teeth, did gnawe and ſhread the ſtrong cordes, whiche intrapped the Lion, wherwith hee ſtoode at libertie, and wente his waie. This is true, when Mice and Lions did ſpeake I wil abide by the ſame, ſir if it ſhal pleaſe your Maiſterſhip.

Patience in pouertie.

Ciuis.

No surelye, Lyons nor Mise did neuer speake Roger: but some wise manne hath witten this, to this ende, that like as crueltie is to bee vtterlie auoided, euen so ingratitude is to be abhorred. We maie hereby consider, that verie poore menne in the time of trouble maie helpe the mightie and strong and oftentymes doe in deede. Why should then the greate lorde, forget the benefit of a poore grome, which many waies maie pleasure him: (if ỳ simple Mouse wer from the Lyon) then the gentleman were most wretched, in occupatiõ and drudgerie most vile, If poore and simple men, in the tyme of extreme persecutiõ, by Gods prouidẽce haue deliuered the oppressed, whiche persecuted or oppressed mẽ, since are come to greate promotion, both spirituall and tẽporall, doe forget thesame benefites again. It were not only the partes of infidels, but also more ingratefull then beastes, as horses, whiche haue rescued their maisters in battail, and dogges, whiche would neuer eate after their maisters death, but die vpõ their graues. An other kind of ingratitude is with Iudas, whẽ one bestowe a benefite vpon a man, the same manne to inuente to murder his frende. As if a man in the tyme

ote this.

aulse in-
itude.

of

of cold, should finde a snake, and for foolishe pitie, put hym into his bosome to warme him, I thinke his nature is to sting the mã Or if a Shepherde shoulde bryng a young Wolfe vp emong his Lambes, and geue him Milke, surelye he would fall to bloodde at lengthe, and kill the Shepherde himself.

Boner a his fellow

Roger.

Sir, you haue well expounded my tale, now I knowe your meaning: I perceiue it is not good keping of such vnkind beastes, they are verie costly and perilous, it would haue Jacke Drakes medicene. Sir, vpon a tyme when quaklyng Duckes did speake, and cakiyng hennes could talke, whiche in deede are continually companions, bicause they are Foules (Marie of sondrie kyndes, and names) for Duckes and all water foule, doe not onely take the benefite of goodly pondes riuers, and pleasaunte waters, in the time of hotte Summer, with manie deintie meates, and at their pleasures, they doe take the commodetie of the lande also. The lande birdes doe but onely liue vppon the lande as footemen: as for Haukes and fleyng birdes of the woodde, whiche dailie persecuteth eche other, as murderers doe innocentes, or cruell riche men the poore,

Jacke Dr

that would liue in reste, I medle not with
eaitours. the. Upon a time the Drake with the duck
and his neighbours the Gese, beyng plea-
saauntlie disposed, as Judas was in plai-
ying the traitour, onely to destroie the lande
foules, to the ende that they might enioye,
both land and water together at their plea-
sure. After the example of couetous men,
gers ob- that woulde haue all thinges in their han-
uation. des, and when one manne hath anie good
profitable trade to liue vppon, they will co-
uette, or vse the same, although their poore
neighbours do perishe, and that is the cause
of much trouble good maister now adaies,
that euerie callyng doe pinche & poule eche
other, and where the hedge is lowest, that
commonlie is soonest caste to grounde, but
the strong stakes will stande in the stoorme.
I speake not of the lustie lawiers, nor the
mighty marchaūtes, no, no, I will obserue
nothing in them, let euerie Fatte stande v-
pon his owne bottome.) Nowe saide the
Drake to the lande fowles: good cosins we
are muche bounde vnto you, for your daicly
entertainement, good chere, and companie:
we with our wiues and children are muche
bounde vnto you, you are moste naturall
vnto vs, we daielie feede and take of youre

com-

commoditie: come at our pleasures. Nowe therefore, take parte with vs, and vse your pleasure vpon the Water, there is plentie of yoūg Frie, and Fishe greate store. Sallet herbes of soundrie kyndes, good against euery wound or griefe: both meate and medicine. &c. Oh Lord what pleasure is there to be had, come sweete hartes, and let vs take our progresse, to the pleasaunt Riuer of Tagus, wheras the sandes of that flood are precious golde, there is both pleasure & riches, go and gather wealth and treasure: here is pouertie, there is sweetnesse, and here but stinkyng dounghilles, there is libertie, and here in bondage, there is ioye of the mynd, and here daiely feare of the For that false Traitour. This sweete tale pleased well the lande foules, as it is often tymes seen, that faire woordes make fooles fain, notwithstandyng the Cocke saide vnto the Drake, Gossippe our bringyng vp, hath been by lande, and your fathers also, we can not swim, wee haue no webbes in our feete to rowe withall as you haue: wee feare drowning. What saied the Drake: what needeth these woordes emong frendes: Use maketh perfitenesse, wee will teache you to swim by arte, as well as we doe by

Cōparison

nature (nothing is to deare to willing mindes) Well, let vs goe together, haue with you saied the Cocke, then verie womanlie the Duck did take the Henne by the hand, folowing their housebandes, whiche were arme and arme, walking before the Chickens, and the Ducklynges followed in a goodlie traine, as it had been to a sumpteous Mariage, betwene the Cockes eldeste soonne, with the pale face, and the Drakes doughter with th' pretie foote: at the water side, the Drake with all the water foules, did stoupe lowe, and receiue their carriage, and when they were all a cockehorse together, they wente into the water. And eftesones, when the Drake gaue his watche woorde, the water foules did all sincke at ones, and all the lande foules were sodainly in a wreck, and manie of them perished, and some with muche a doe came to lande, as the Cocke and the Henne, whiche returned home with care and shame, and liued long in lamentation, and remained solitarie, without companie of water foules: the For whiche had games a both sides, made the league with a learned oration, painted ful of Rhetorike betweene them: declaring what vnitie was betweene brethren, and the

erie when
ndes doe
ete.

rsemen.

the fruictes of peace, and so reconciled the water soules to lande, where was a feined truce taken, with muche dissemblyng, yet very good chere, shaking of hãdes, and kissyng. &c. Greate was the feaste at the Cockes place, the Nightyngale was there, to pleasure them with Musike: the Cuckowe songe the plaine song soberly, muche daunsyng, and after the same ã costlie banket: as you knowe the maner of the water soules dooe commonly sitte nere the grounde, but land soules dooe mounte vp to perche, and so they did. And when all were at reste, secretly the cocke sent by the catte a token to the Fox, to come and doe execution emong the ingratefull traitors: the cat was glad, and ran to the Fore, findyng him in praier, and shortly declared thãbassage. The Fox at the first refused so hainous and bloodye a deede: declaryng his indifferencie and righteousnesse, like a father emong his childrẽ, and also what euill opinion manie creatures, causelesse had in hym. Marie saied he I loue the cocke and his wife verie weil: I also know how the water soules haue doen, I haue made the vnitie betwene theim. I will therfore not be seen in this matter my selfe, but two of my sonnes shal do the feate,

goe

goe you before, and clime in at the Win-
dowe, and open the doze. So in fine it was
dooen, sodainlye the water foules paied foz
the Malte grindyng, and were slaine like
flatryng ingratefull villaines: and this is
Jhon Drakes medicen, my tale is long.

Ciuis.

This tale is well tolde Roger. I thanke
thee: ingratefull people and flatterers bee
moste wicked, and the children of Judas, if
any man bee prepharred by an other man,
and made riche: if this riche manne shoulde
forget that benefite to his friende, if he fell
into pouertie, whether would ỳ pooze mãs
lacke moze vere himselfe, oz the ingrati-
tude of hym that he hath pleasured: whiche
perhaps hath saied, if euer I haue suche a
Mariage, yea oz such a ferme. And in case if
he be of the clergie, suche a bushoprike, pre-
bẽdarie, &c. thou shalt not want as lõg as I
can helpe. I wil neuer forget your curtesie,
shewed to me in these my daies of trouble,
how saiest thou by this question. Roger.

Roger.

Sir, sauyng your reuerẽce, you maie cal it
ingratitude: but slaundering no man in my
iudgemẽt, it is plaine knauerie. Therefore
it is good trying of frinds before neede do
require.

require. As the mã which taught his ſonne to kill a ſwine, and put hym in a ſacke all bloodie, and ſecretlie to proue his friendes, whiche of theim would helpe, not onelie to hide the ſlain man, but alſo helpe to conuaie him in ſafetie, and to conclude, in the tyme of trouble, emong many he found but one.

A frende a neede.

Ciuis.

Marie God defende, that murder ſhould bee cloked by frendſhip, whiche although it be, yet God often himſelf will take vengeaunce be it neuer ſo cloaſe, as example in Caine. I like not this example of thyne.

Secret murther openly punished.

Roger.

I haue better in ſtore, if you will here it.

Ciuis.

Saie on a Gods name, it is good paſſing the tyme, but me think we ride to faſte, we haue daie enough: how doe you wife, what chere with you? Suſan mine harte.

Vxor.

Well ſir, I thanke you, I heare your talke well. God be with our frends at home, and forgeue our foes, and ende theſe plagues at London, and amend al people that through ſinne haue moued God to plague vs.

Ciuis.

It is well ſaied good wife. Amen. Amen.

Remem-

Remember your talke good man Roger.

Roger.

Maister, it grieueth me in mine harte, that wee shall neuer meete altogether againe in London.

Ciuis.

Wherefore.

Roger.

tale of ma- Foxes.

Sir, vpon a tyme a nomber of Foxes assembled together at a greate banket, where as was greate plentie of Lambes flesh, Hennes. &c. In the ende of the feaste, this blessed companie lothe to departe, inquired of old Reinold the daie, wherein thei should meete againe to bee merie: I will tell you saied Reinold, when we shal meete againe and so trained theim vp to an high mountaine, where as there were manie high wayes, deriued into sondrie countries, farewell saied he my little children, and follow your fathers steppes, goe euery one a sondrie waie, for we shall neuer mete againe, vntill wee doe meete together in the Skinners shop. Sir, I haue waighed ꝑ matter, I warrant you, it will proue so. One of thē departed, I will not name hym vnto you, which is dead and buried, my felowe John once did reade his Epitaphe to mee.

Ciuis.

Ciuis.

What was it I praie thee?

Roger.

No sir, you will be angrie then.

Ciuis.

Surely I will giue no place to anger, to chafe my blood: it is perilous in the pestilēt time. For next to the seruyng of almightie God, and my christian duetie to my neighbour: I will geue my selfe onely to mirthe, whiche is the greatest iewell of this world.

What wi men shoul doe to pre serue heale

Roger.

Sir, thus it was an Epitaph of one that was a greate vsurer, couetous, mercilesse, and churlishe, but passyng riche, he knewe no ende of his goodes: it made hym looke a loft, and manie louted full lowe at his presence. And thus it was written of hym.

Here lieth Gathrall that neuer did good,
A gētlemā degenerat, yet sprōg of good blod:
Mercilesse, an vsurer all the days of his life,
An oppresser of poore mē, a mouer of strief:
A papiste of religion, a soldiour of Rome,
Here dwelleth his carkas till the daie of
Deprived of riches, spoyled of fame, (dome.
Nothyng left in memorie, but an euill name,
His iudgemēt we cōmēde, to th' seate diuine
Yet liued like a Wolfe, and died like a swine.

An Epitap af a couetous man.

Ciuis.

Ciuis.

Who was this made vpon, Roger I praie thee tell me.

Roger.

ame no odie.

No so God helpe mee, I will not name hym, inquire it out: but I heard a frende of myne saie, that hee had written a booke against Extorcioners, and vsurers, whiche if thei amende not, he will name them, and paint them forthe, not only them but their parentes, whiche are dead, whiche vsed that vile trade of Vsurie, procuryng Gods vengeaunce, in castyng the pestilence vpon Cities, tounes, and cõtries. Causyng pouertie, breakyng vp houses moste aunciente, selling to lende vpon gaine, destroying hospitalitie, with infinite incombraunces by forfiture statutes, &c. Oh that the Vsurers gooddes were confiscated after their deathes, to the common poore, as in case they had slaine themselues, and that thei had no power in lawe, to bee will vnto their children, that whiche was gotten in seruyng the Deuill, whiche would not prospere to the thirde heire: for euill gotten goodes are euill spent, saied our curate vpon Sondaie. Oh that their burying were tourned into open castyng forthe emong deade Cattell, and

The fruictes f Vsurie nd Extor- on.

God graunt.

and not nombred in the Christian fellowe-
ship after death, whiche in life hath been so
wicked, so said our Curate. Sir, you heard
not howe a manne of late, did let forthe his
Cowe by the quarter, and by the yere.

Ciuis.

No, I praie thee tell me.

Roger.

There was a manne of late, whiche had Of the
one hundreth pounde, whiche he called his rers Co
Cowe, and secretly did lende her foorthe,
sometyme by the weeke, and his price was
tenne shillynges the weeke, and when her
Milke became dearer, and many fastyng
daies at hande, he called for his Cowe, and
saied, that she gaue indifferent Milke. But
saied he, I muste put her into a better pa-
sture, and she shall giue more Milke by fiue
shillynges in the weeke, &c. and at lengthe Many
white meate became a little better cheape, rers.
because of the greate plentie of suche kine
in the toune, that his Cowe was broughte
home againe, because that she was letten
so deare: Nowe because she had dooen hym
good seruice, and he had no more but her at
home, and calfe he had none by her, to kepe
vp the stocke. His seruaunte loued Milke
well, and could get none of that Cowe: whē

his maister was from home, stale the cowe and ranne his waie, and hetherto hath not been founde, neither cowe, nor man, and all the milke is gone. Farewell Frost.

Ciuis.

A marueilous thyng good Lord: What would suche Grasiers doe, if thei had many cattell, or kine in store?

Roger.

Thei would destroie all the Common wealth: but we see what mischief thei haue dooen. And also maister, what a worlde is this? How is it chaunged, it is marueilous, it is mõstrous. I heare saie there is a yong woman borne in the toume of Harborough, one Booker, a Butchers doughter, whiche of late God wote, is brought to bed of a cat or haue deliuered a catte, or if you will, she is the mother of a catt. Oh God, how is nature repugnant to her self? That a woman should bryng forthe a verie catte, or a very Dogge, &c. wantyng nothyng, neither hauyng more then other Dogges, or Cattes haue: Takyng nothyng of the mother, but onely as I gesse, her Cattishe condition.

The maide of the catte

Ciuis.

It is a lie Roger, beleue it not, it was but a Catte, in had Backen founde it the bea-

lie,

die, and a strawe. It was an old Catte, and the a yong Quene: it was a pleasaunt practise of papistrie, to bring the people to newe wonders: If it had been a mouster, then it should haue had some what more or els lesse. But an other Catte was flaied in the same sorte, and in all poinctes like, or as it were the self same: thus can drabbes do sometime, when thei haue murthered their owne bastardes, with the helpe of an olde Witch, bring a Catte in place. A toye to mocke an Ape withall Roger, it should haue been a kitlyng first, and so growne to a Catt: but this was a Catte at the first. A dogged tricke.

Roger.

Yet there are many one do beleue, it was a monster, it maie be as your masship saie: for I remember, God a mercie on al cursen soules, as my brother James Penyngton, the Poticarie in woodstrete told me. Upon a time in Londō, when he was a trim young man, of a woman that plaied a pretie Dog tricke: and this was the matter. She kept an Alehouse, she was leane, yellow skinned rustie teeth, thinne lipped, staring eyen: and sometime her face chaunged into paleneſſe, she seldome laughed, but at her neighbours hurt. Her stomacke was full of choler: ergo James.

quiet man.

a pacient quiet woman, she receiued bothe roges, and harlottes into her celler, she had very good nappie ale: Mary of all menne in the parishe, she loued not the Conestable: he diseased often tymes her gestes, of verie kindenesse, she inuented a good tourne for masse Conestable, by the practise of a false drabbe: she with the helpe of a pillowe, fained to be with childe, and made this shewe to the people, and vsed her accustomed trickes with her gestes, in the dead time of the night, at whiche time came the Conestable whom she in her owne persone resisted, so betwene the Conestable, and this sober woman, the dooze fell doune vpon her, whiche willyngly receiued, with an hellishe crie like a wilde Catt, yellyng, crying out, that she, and that she was withall, were bothe caste awaie, and so with speede, she sent for her owne midwife, and suche like: the constables frendes, and so she saied she was deliuered of as goodlie a boye, as euer pooze woman groned for. His braine pan, &c. was broken, he was christened in the birth, saied thei, his name was Jhon, or Jone, he was put in a little coffine: He had a little corner of a Dirige, with Masse of Requiem, ỳ ale wife gaue some Ale pence, to praie for his soule:

soule: he was buried by his graundame, at the steeples ende. The mother all in white attire, was brought to bedde. Oh howe she cried, my boye, my sweete boye, man you had neuer a childe so like you. Oh cursed knaue Robinson our Conestable. Oh murderyng villaine. This good woman (saied she) did see him, but the bowelles and braines were putrified, that it was for no mās sight, the sauour was suche. By God, saied the honest woman, it is no lye: were it not for the feare of God, saied her husbande, I would thruste my dagger in him. A greate rumour rose, all men and women wondered vpon Robinson: the father and mother attempted lawe. Robinson had nothyng to defende hym, but his office, yet he secretlie offered money to the good manne: and that made the good wife bold, loking for a greater reuengemente against the Conestable. The women were swoine before masse comisarie, that it was a boye: and howe the constable did kill it, yea quod masse Comisarie, the gallowes stretche hym by saincte Thomas, the Crouner shall knowe of this so he did. Whereat Totnam was tourned into Frenche, and all ranne a repungnante course backe againe, against the ale wife,

with a quartile aspecte: Then the Graue was opened, the little Coffine opened, and the Crouner presented with a cat, a goodlie childe, a pretie practise: many such Dog trickes are vsed. Ah, ah, ah, my harte, oh craftie hores, a Pestilence on them all: this was true quod James.

Ciuis.

Wel said Roger, this is no lie, I assure thée

Vxor.

Why man, what should we talke of such matters, or of mõsters: I thinke there wer neuer none borne of womẽ, Mary of swine kine, or sheepe, I haue hard, and once I did see a Chicken with three feete, by Goddes deintie: and an other time I did see a pretie childe, whiche looked a squint, and had two sightes in the left eye perde.

Roger.

Tushe, that is no marueile, that maie be by a thyng called impression, or some secrete affection of nature: thei saie, that one Plinie, and Lycosthenes doe write vppon many suche thynges, and I heard one saie, that a noble woman brought forthe a black childe, like a man childe of the blacke Moores. Ye housebande and she were white, so were all the men in her house, yea, there

was

was not one blacke Moore in all that land, the marueile was greate, but in fine, a learned manne in Philicke, founde forthe the cause, that in the tyme of conception, this woman beheide a picture in a clothe vppon the wall, like a Moze: And so did Iacob vse a meanes, with spotted stickes and water, to haue the shepe of spotted colours, for his owne gaine, deceiuing Labã: so good maistres, this blinkyng boyes mother, mighte behold an Image double eyed, or els a fearfull father begotte it, that durste not abide by the reckenyng, castyng his eye to the doore with greate feare. Gene.xxx

Ciuis.

Well Roger well, will you not leaue your pye?

Roger.

Why sir, we do ride thyough a Rie field, it maketh me to remember some Rye.

Vxor.

Good husbande, I praie you tell me, was there euer any monsters borne of women, did you euer read of thē, good man tell me?

Ciuis.

Yes forsothe, good Susan, it is truthe, there haue been many Monsters borne, that is an extraordinarie, or marueilous.

in their shapes, fearfull to behold, and wonderous: and marke this Susan, whē these doe come, euer commeth either the alteration of kingdomes, destruction of Princes, greate battaile, insurrection, yearthquakes honger, or Pestilence after them.

Vxor.

I praie you tell me some of them.

Ciuis.

no mundi. 125. A little before the bloudie battaile, betwene Marcellus and Hanibal, was a child borne, with a hedde like a Elephant.

no ante istum. 141 In Armenia twoo children borne, the one without eyen and nose, the other without handes and feete: after these monsters, it rained stones in that region.

When the temple of Juno was builded in the time of Quintus Tullus, a mā child was borne with twoo heddes, and a maiden childe with all her teeth: this yeere did three Sunnes appere in the firmament together. In Rome a child borne with fower handes, and fower feete, greate Pestilence and famine did folowe.

163.

te Christ. 103. Marcus Tullius Cicero, being borne the iij. daie of Januarij: many monsters borne, and the greate battaile fought, betwene the Romains & the Cibrians about that tyme.

What

What shall I saie wife, but tyme will not serue, I might sunce the tyme of Chri-stes Incarnation, vntill this daie, rehearse many strange monsters, bothe in Asia, and Affricke. But specially in Europe, bothe Germanie, Fraunce, Spaine, Englande, Scotlande. &c. twoo or three heddes of one body, many handes and legges to one body somtyme twoo bodies to one hedde. &c. the like maner of mōsters of beastes, some half hogge, and halfe sheepe, some a hogge with the hedde like a man. &c. so in foules, and fi-shes moste fearfull to beholde, and still af-ter theim doe come greate battailes, pesti-lēce, yearthquake, hunger, and marueilous changes in common wealthes, I haue doen of suche talke of monsters Susan.

Roger.

In good faithe it is tyme and please your mastership, I thinke the cōditions of men and women now adaies, be as monsterous as euer thei were in bodies mishapen. Bad is the best, the woylde amendes like sower ale in Sommer, more worke for Lawiers, more: now is their harueste greate, thei are the woykemen, and of very charitie, many plaine plowe men Grasiars, and meme of meane callyng, put to their helping handes

laine mēs
ritte.

and put their children to this harueste, and all to quiet the people, that I doe thinke in a while, there shall be as many of them, as there are Parishe Churches in Englande. And loke what the honest curate will quiet in his Sermon in the fore noone, I thinke thei will marre all in the after Noone, and byng matters with coste into Westminster haule: That with Gods worde onely, neither spendyng labour, or a penie, might haue been saued at home. These lawiers,

rd plai-
.

I saie, are cunnyng Carde players, thei knowe how to make their games: thei see what is in other mens handes: thei see the riche deedes of landes: thei peruse the euidences, thei discomforte often tymes their clientes, and for trifles buy the titles, wisemen, honest men, men of good consciences, robbing bothe the widowe, and fatherlesse. Thei haue lawe for the matter. It is a bare pasture, that thei can not feede on. Thei wil sette all men together by the eares, for the value of a strawe, marke it well, what good neighbours thei are, and howe madde thei are in many cases, that set them a woorke. Fellowes are so braine sicke now adaies, if thei haue but tenne shillynges, yea, though thei doe borowe it, will be twoo or three ti-

uſers of
we.

mes

mes a yere at Westminster haule: let wife
or children begge, in the ende thei go home
many miles, by foolam crosse, by weepyng
croll, by beggers Barne, and by knaues A-
cre. &c. This commeth of their lawing, thē
thei crie, might doe ouercome right: would
I had knowen as muche before: I am vn-
doen. &c. For these good workes of the law-
yers, Christe, saie with a blessyng vnto thē
(after that he had blessed the Scribes, whi-
che I thinke, were then as our menne, and
Doctors be at this daie) wo be to you law-
yers. &c which I thinke is a vengaunce, or
curse be vnto all lawiers, spirituall or tem-
porall, that doe wrong for bribes, frendship
malice, lande, or money, against the truthe,
against the innocentes &c. Now what doe
Lawiers in this pitifull cases, when Gods
worde do rebuke them: repēt thē: No, no,
What then? Then thei go about to stop the
Preachers mouthes, or accusyng theim of
railyng slaunderyng, or sedicion. Rede the
ende of the. xi. chap. of sainct Lukes Gospell
thei vsed Christe so, I tell your maisshippe.
Light and darckenes can not agree, neither
the lawiers, and the diuines, vntill a better
reformation be had. All this I heard a wise
man saie, and an honest man to. He said al-

Home ag
home aga
the marke
is doen.

I blessyng
for cuill
lawiers.

Luke. xi.

so

so now adaies, how mens Fermes are taken ouer their hedde ten yeres, or their leases are expired: and how .iiij. seruyng mens wages for one yere, will not paie for ons paire of their hose: And howe euery poore mans wife, will be as trim as a gentle woman, she will laie hir self to gage for gaie geare els, I thinke the daie of Dome is at hande. Euery man in a maner, is fallen into a loue with hymselfe, either of his proper persone, or apparell: his quallicomes doue please hym well, or els when he doe heare hymself with his retricall trications: How he can conspounde the matter: Oh Lorde, it is a sportation, to heare the cloutyng beetles, to rowle in their roppipe termes (the worlde, and please your masship, and my maistres honestie, and surreuerēce of mine owne manhoode, is full of verletrie, no, no, full of knauerie, and harlottrie. Couetcousnesse, naie, naie, apen extortion. Loue, loue, naie by Ladie, lecherie. Clenlinesse, fie, fie, it is pride. What, I saie good chere: Tush tushe, starke drunkennesse. Ease, ease, verie idlenesse. Sadde sober countenance, marke it well: crewell, froumyng, cankered myndedpitifull, no, no, spitefull. Euery churle would possesse al alone, and euery lecherer

would

would peruse the faire women hym selfe alone, and so forthe. Marke the worlde, note it well, not onely emong the temporall, but I praie you, what see you in the Churche: No spite, no venerie, no coueteousnesse, &c. Maister, maister, the worlde doe runne a wheeles. Oh this geare is monsterous and vile. I doe see our Inne, we shall haue good chere, I am glad of that by sainct Lãbart: I praie God ẏ we meete with some good merie companie, after this sadde talke.

Ciuis.

It is time to baite our horses in this towne if there be any good meate, wee will dine, prepare Roger, for we haue far to ride this night. Knowe what cõpanie is in the Inne, and whether the house be infected or no:

Roger.

Sir, I was in the haule, and there sitteth our hoste, a pleasaunt merie man, and a good companion, I warraunt hym: I see by his nose, that of al potage he loueth good Ale, he is mounsire grammpanche, he hath chaked the parsone wondrously, whiche with a paire of spectacles, plaith at Tables with hym, he stealeth faste the Table men from him. Our hostes hath a sharpe Nose, thinne lipped, a proper yonge woman, with a shrill

Of geastes in the Inne

a shrill voyce like a Catte: but when she is pleased, I warrante her, to be a pleasaunte woman, and full of meritrix. The good mā of this house bringeth vp youth verie well, and is verie louyng to his sonne, and I perceiue he will beare muche with hym.

eritrix.

Ciuis.

Wherein?

Roger.

When I came into the haule, my yonge maister leaned vpon his fathers shoulder, with his cappe vpon his hed, spittyng, and coughyng like a lought.

yonge mā ell brought).

Ciuis.

Call the Chamberlaine, and let vs haue a chamber, seuerally by our selues.

Roger.

With all spede a Gods name. Chamberlaine, prepare your chamber, with all thinges accordingly in the same, for my master and maistres. Whip maister Ostler, with a caste of ligerdemaine, bestirre you sirrha, and make xij.d. of three bottles of stinkyng Haie, and a pecke of Dates. You can make a stoned horse a geldyng, and a longe taile a courtall. You knowe my meanyng well enough: hem sirrha, I saie nothing but mum I haue seen you often in Smithfielde.

The honesty f an hoste- er.

Vxor.

Vxor.

What, sir sauce, you take vppon you to plaie the Comptroller: goe quietly aboute your owne busines, and let the other alone

Roger.

This is a comely parlour, very netly and trimely apparrelled, London like, the windowes are well glased, & faire clothes with many wise saiynges painted vpon them. A Parlour

Vxor.

I praie you housbande, what is that writyng, in those golden letters.

Ciuis.

Melius est claudus in via quam cursor prę-ter viam. That is, better is an haltyng mā whiche kepeth the right waie, then ỹ swift runner besides, that wandereth a straie.

Vxor.

What is that man I praie you?

Ciuis.

Non hominis consuetudinem, sed dei veritatem sequi oportet: Whiche is. It behoueth vs not to followe the constitutions, or customes of men, but to followe the truthe of Gods woorde. And also there is a good saiyng followyng thesame. The truthe must bee followed.

Doctrinis varijs & peregrinis ne circumferamini. That is: be not ledde, or caried a-

bout

bout with diuerse or straūge doctrine. Here is more folowyng, written vpon the chimney good wife, whiche I will kepe in store. Oh God what serpentes thei are, loyde defende me frō them. I will rede it to my self. O mulier omne facinus ausa est, plus quā omne, verū nihil est peius, nec erit vnquā mulieræ inter hominum calamitatis.

The best doctrin is gods woyde.

Vxor.

Well man, well, truth seketh no corners: I perceiue there is some noughtie matter, that I knowe not, but by one thyng that I doe here you rede, make me thinke all the rest is not well, because the firste woyde is starke nought: & that is, O mulier, which I am sure is, noy neuer was good. I pray yor husbande, what picture is that followyng.

Mulier. is a naughtie woyd, saied the gentle woman.

Ciuis.

Oh wife, it was the picture or Effigium of a noble man, whiche in his daies serued a greate noble Kyng, and was like the cutter doune of Trees by the grounde. But if God had not vppon some secrete purpose, preuented his labour in the Woodde of Artichriste, he would haue vtterly eradicated vp all Papistrie, whiche daiely syryngeth out in euery corner, to the hurte of better fruites, but by Gods grace, thei shalbe confounded

The Lorde Crumwell.

founded as God wil, but thei spring a pace.

Vxor.

What picture is that, whiche hath a gray hore hed, a long goune, and a locke of Gold linkyng his lippes together: with manie goodlie bookes before hym, and a paire of blinde spectacles vpon his nose, with a golden pennie fallen from his handes.

This pic[illegible] signisteth greatcle[illegible] euill ocu[illegible] in kepyn[illegible] silence.

Ciuis.

Oh wife, wife, it is a cādell couered with a Bushell, and the noble Tallente of wisedome hidden, whiche muste make great accomptes, for kepyng silence.

Vxor.

Sir, in that table enuironed rounde with antikes of sondrie portratures, the ground thereof is hoping Russet are three pictures blacke scholer like, or in mornyng clothyng the firste of them with a Rake in his hande with teeth of golde, doe stoupe verie lowe, groping belike in ẏ Lake after some thyng that he woulde finde, and out of this deepe water aboue the Rake a little steple. The seconde gapeth vp towardes the Heauen, holdyng the lappe of his Goune abrode, as though he would catche something, and towardes the same lappe or spred goune doth fall, as it were a churche with a stiple and

The g[illegible] Rake.

A gape[illegible] A catch[illegible]

oze mā. quere. &c. The third man standeth in poore apparell, with a booke in his righte hande, and his lefte hande vppon his breast, with a lamentable countenaunce, in simple apparell: what meaneth this housbande?

Ciuis.

Dame, I dare saie but little to this matter to others, but to you, I will speake a little, and not so muche as I doe thinke. The

ame no
st or
ed mē. first man is one, that hath but a verie small learnyng, lesser wit, & lesse honesty, he hath no vertue to prefer him to liuyng, but onely the name and title of a priest or minister he would faine haue a benefice or personage of some pretie donatiue, he cannot get it at the bishoppes handes, he lacketh Goddes plough. This felowe raketh with the Deuils golden rake, euen in the conscience of the coueitous patrons, or confounders hart whiche geueth the benefice, he plaieth Sy-

us and mon Magus, he will buy it, and with Iudas
as. the other will sell it, and at length it is gotten for gold, and spent with wickednesse, to the slaunder of the Church: God defend vs from such rakers and Simoniakers. The second is sicke of the mother, and like vnto heires when as the fathers haue left theim faire landes, they mourne of the chine, and

are

are neuer contented but wimper & whine, vntill the mothers are dead, and when it so cometh to passe, their wicked couetousnes by one meanes or other, cometh to shame and pouertie. This honest man gapeth for a vouson of a benefice before it is fallen, and doeth catche it or it cometh to the grounde, before the death of the discombent. He will not suffer it to fall into relappe. This man is a steward to a greate man, or kepeth his hall, garden or barnes, or is a wise man & a good husbāde. Looke where his maister is patron, there he hopeth to be person. He gathereth for his yong maisters, his patrons sonne: his patron must be his executour, or some of his maisters kinsmen. This fellow walloweth in benefices, as the Hedgehog doeth with apples vpon his prickes, & hath the benefite but of the apple in his mouth: he getteth nothyng of his promocions, but onely one little benefice, yet his master wil snatch at that either to saue the woll or lābe And so hee hath onely the shels or glorious titles of promotion, but the geuer hath the swete kernels: God amend this good wife. The third is, one whiche sheweth the state of learned men, labouring long time in studie and diuine vertue, whiche are wrapped

Childrē s[illegible] of the mot[illegible] remedie is the gallow

Patrons Charitie. Spiritua[illegible] promotio[illegible]

in pouertie, wantyng the golden Rake, or gapyng mouth. This man hath verie fewe to preferre hym to that promotion, he smiteth himselfe vpõ the breast, he wepeth and lamenteth, that vice should thus be exalted ignorance rewarded with glorie, coueteous men spoilyng the Churche, by the names of Patrones and geuers, whiche are Extorcioners and Tellers, they care not to whom, so that it be raked with the golden racke. Wel, wel, God of his mercie, amẽd this euill Market.

Vxor.

Upon that wall is painted a mans skin, and tanned, coloured like vnto Leather, with the skin of the handes and feete, nayles and heare remainyng, and the skinne is spread abroad, in the whiche is written certaine wordes, which I doe not vnderstand.

Ciuis.

Wife, I wishe more suche leather, or els fewer suche Carcases, as suche skinne hath conteined it it. It is the Skin of a wicked Judge, a Lawier, whiche plaied on bothe handes. This gentlemã loued golde aboue God, and crueltie aboue iustice: bothe his eares were stopped, his eyen open, hee had respect of persones: specially who brought

in

in lucre, and made hym humble curteſies, them he would defend, although their cauſes in righteouſnes deſerued it not. The innocent he oppreſſed that wanted and vnDid manie a manne. His maiſter beyng a greate prince (in the whole multitude of the people, and ſpeciallye of the Lawiers, to teache them, to decline from euill and do good, to haue the eares open, to heare bothe riche and poore alike, in the ſeate of iudgemente, to haue lame handes in takyng of money, which is the roote of all euill emõg them.) Commaũded his Skin to be flaine from his fleſhe, he beyng yet liuyng, roaryng with blood rumpyng from his bodie, and died in a caſe moſte miſerable. Vppon whoſe Skin is this writyng, hankyng in the iudgemente Halle, before the place of Juſtice.

A good Prince.

Money doth greate miſchef in the worlde.

Index qui non querit veritatem, debet excoriari. A iudge whiche will (for lucre) not ſeeke out the truthe (in the lawe) ought to haue his Skin flaine from his bodie.

Vxor.

Here ſtandeth a woman of moſte excellent forme in ſhape, and fairenes in beautie, with a croune of riche golde, with ſeuen precious ſtones, fired in the border of her

croune, couered with a costely mantell frō her pappes downwarde, her breastes naked the right brest geueth milke vnto ỹ mouth of the yong childe on the right side. And frō the left brest floweth blood, into the mouth of an other child: what meaneth this?

Ciuis.

It is a goodly picture, and signifieth the estate of an vniuersitie, or multitude of scholers, which cometh to be nourished in learnyng. Whiche mother the vniuersitie, beyng crouned with the seuen liberall artes, fired in her croune: and as manie as tast of her doctrine, in the better part in vertue, to this ende to doe well, be blessed, thei do tast vpon the right breast, but the lefte breaste, yeldeth forthe doctrine of Errours, Magiques, Papistrie, &c. To this ende to persecute, robbe and spoile Christes Churche: God graunt that both these breastes maye geue good milke, to nourishe the people of God, in one holy doctrine to eche vocatiō, to agree in vnitie like brethrē, and that the vniuersities maie teache the learned actes, & one true religion in this Christ our Lorde.

Vxor.

What is that picture, whiche grafteth a golden Impe, vpon a Leaden stocke, with

a

a bagge of money of greate bigneſſe, hanging aboute his necke.

Ciuis.

It ſhould ſeeme to be a pitifull caſe, it is a noble couetous Senior, whiche for goldes ſake, dooe make diſpergiment of his blood, maryng and ſellyng his ſonne and heire, vnto ſome Extorcioner, or ſhameleſſe vſurers doughter, whoſe fruites are ſo infected on the mothers ſide, that they will become as counterfect, craftie compounded mettal, and neuer come to the true touche ſtone againe, as pure gold. But corrupted through couetouſneſſe, and naturall coniunction, as we doe ſe graffes of trees fire yonge impes although the impe be of a fine Pippin, and grafted into an euill ſtocke. You ſhal know that fruicte by the tree, a plague prepared for gentlemen, for their abuſe, and alſo for pooze men, matchyng the vngentle gentle.

Note a
vertue a
gentlem
maketh
lemen. C
ſo aunci
blood w
ped in b
is but g
gentlem

Vxor.

Upon that Table before you, is painted a naked mame, lying doune wounded, Upon whome feedeth manie Flies with full bellies, and there commeth an other man, with a greene braunche of Roſemarie, and beate them awaie.

Ciuis.

Metaphor e hongrie e will fill beallie.

It should appeare by the circumstaunce, that it is not hurtfull to keepe officers still in place: for when thei haue filled their purses, and haue all thinges accordinglie, they are well, and if thei be remoued eftesones, the newe hongrie Flies will bere the bodie of the common wealth, and neuer cease vntill thei be also satisfied. &c.

Vxor.

Yet what is that man I praie you, that sitteth in a riche throne a sleepe, and one dooe blowe in his eare, with a paire of Golden bellowes, and an other do picke his purse?

Ciuis.

tterie of le men.

That same is a mightie persone, ouercome with adulation or flatterie, careless, swimming in pleasure and vainglory, whom his men doe vse like an honie combe, and daiely spoile him of his riches, by sondrie fraudes, whiche he perceiueth not.

Vxor.

And what meaneth yonder Mule, holping his hed so lowe: with a plaine blacke foote clothe, shodde with golden shoes?

Ciuis.

go shall the de.

Wife, silence nowe is beste: I will saie nothyng to the matter. The Mule carieth

a

a Maister, that will dooe nothyng but for golde, and the fooles of the worlde, that loue debate and strief, must shooe this Mule.

Vxor.

Here is a rowe of pictures like Prelates painted one by an other in the boyder, in three partes. The first are barefooted men barehedded, long garmentes, and bookes in their handes, some of theym are bloodie. The seconde companie are mitred, & shode with Shepherds hookes in one hande, and bookes in the other hande. The thirde sorte haue Swordes in their handes, crouned with triple crounes, clothed in kynglie robes, with frounyng faces, and bookes vnder their feete: and next after them sitteth an olde mangie slaue naked, with a triple Croune, makyng or patchyng of a Nette, from whom goeth as it were, menne laden with tounes, woddes, and treasure.

The desertion of the Romish churche.

Ciuis.

Wife, this is the true Churche of God, and the malignaunte Sinagoge of Antichrist figured: firste the true preachers and Martyres of Gods Church, simple menne whiche folowed most nere the Testament of Christe. After this persecution, then entred Confessours, good men, whiche liued

The desertion of the prelates of the Romish Churche.

well, and accoꝛdyng to the Apoſtles doc-
trine: were good Shepherdes, withſtoode
the Wolues of hereſies. &c. Kepte hoſpita-
litie, and liue accoꝛdynglie, and ware as
Lambes and good Wheate. Then foꝛ the
ſinnes of Pꝛinces, and wickednes of men,
came in Wolues emong Lambes, Dar-
nell choked the Loꝛdes fielde: oppꝛeſſours
of Pꝛinces, emptiers of Purgatoꝛie, and
fillers of helle, raiſers of debate, ſhedders
of bloodde, makers of Martyꝛes, menne of
warre, deſtrowers of the true churche, ere-
ctours of Idolles, vſurpers of kyngdomes,
The Popes tekenes. and treaders of Goddes truthe vnder their
vile feete: whiche feete kynges haue kiſſed
ſuche is the pꝛide of the Pope.

Then the Pope ſitteth all naked wooꝛ-
kyag: nowe thꝛough Gods wooꝛde, Anti-
chꝛiſt is reueled, and ſeen what hee is, foule
lothlie clothed in ſhamefull decrees, wic-
ked lawes and filthie life, and deſpiſed of
manie nations, ſaue of his owne childꝛen.
Nowe patched his olde Bottelles, whiche
The Popes practiſe. will kepe no new wine: neither can he well
peece Chꝛiſtes pure clothe, and his ragged
tradicions togcther. Neither wil this Net
pleaſure the Churche, in whiche Nette hee
hath taken the ſeruauntes of Chꝛiſte, ſhed

their

their bloodde. He maie bee rather called a murderer, then a fisher, he neuer had sainct Peters Nette, since the Pope came to the church of Rome: now clouteth he a Nette, with his rotten Decrees, Counsailes, glosing it with Gods worde. Like the Angell of darkenesse, transformed into the similitude of an Angell of light: but his nakednesse is seen, for all his title of his holines, and riche Croune. Now as manie as will not obeie his maistership, he geueth awaie their kingdomes, dukedomes, prouinces, & gooddes, after the exampie of his patrone, not S. Peter, whiche forsoke worldly thinges but rather sathan, whiche would haue giuen Christe muche riches, to haue honored him. But the landes of Princes, are to heauie to be caried with his porters: and also to hotte to be troden vpon, of anie of his messengers, his net is verie good, to catche the greate Papist withall, to store the Popes holie pondes at Rome, this Net is the inquisition.

The Pope almesdeed

Popes porters.

Vxor.

I will aske but on or two questions, and now our diner is redie, I praie you. What meaneth yonder shepherd to clip the sheepe so nere, that he bleedeth: it is well painted.

Ciuis.

Ciuis.

ueitous ndelozds. It semeth a coueteous lande Lorde, that doe so oppresse the tenaũt with fines, rẽts, bribes, &c. wherby he and his familie, dooe liue in great miserie like slaues, with continuall penurie, and affliction of mynde, and he will neuer suffer the wolle to growe, to the full staple, at length to his owne decaie.

Vxor.

What meaneth yonder foole, that stand vpon the tree, and cutteth the arme thereof a sonder, whereupon hee standeth, with a sharpe axe, and is fallyng doune hymselfe?

Ciuis.

foole Under this predicament is cõprehended all traitors against princes: childrẽ against Parentes, seruauntes against Maisters, poore against rich, tenauntes against their lordes, &c. wherupon thei doe liue, and haue their staie in this worlde, and will seeke their hurtes, whiche in deede is their owne decaie, losse and destruction in the ende.

Vxor.

Rebels and naues. Good God, what meaneth that bloudie naked picture, with a sharpe Rodde in eche hande, woundyng his bodie, and spoyled of all his apparell.

Ciuis.

God

God sende peace in the christen realmes, good Susan: that do signifie by the circumstaunce of some old wise Painter, that whē the bodie and state of anie Realme, or realmes of vicinitie or nerenes together, being as handes to one bodie, or helpers to eche other. If thei bee at strief, the whole bodie, wherupon thei are derued, shall eftesones through thesame be ruinated, and brought into perill. In this matter I will talke no further as now. Peace and vnitie God sende vs.

Vxor.

Husbande, in this fine border is curiously painted, a house builded of stone, and with manie strōg doores and windowes, barred and railed with strong yrō barres. And before one of the doores standyng a man, in a plaine poore coate with white sleues, and a little bodie standyng behinde hym, with a faire goune in his armes, Marchaunt like, in a fine blacke cappe, and ouer the dore is written, Veritas non querit angulos, I knowe not the meanyng. Ludgate. Makeshift

Ciuis.

In deede truthe seketh no corners, as these euill disposed vile Theeues doe, although it was ment to helpe some honest decaied citizens, that thei should not bee vtterlie destroied Seignior shiftes.

stroied of pitilesse creditours, but after thei might rise vp againe. Now ỹ bākeroote is induraunce, hath lost his credence, hee is in prison, where as his credence is spoiled and gone, no man will trust him. But that inne hath a priuiledge to increase manie gestes by this meanes. That thei maie haue libertie, with a little apelesquire to be his keper, or agree with the kéeper of the place, which chaungeth his apparell and countinaunce, crepyng into corners, making bargaines in Blackewelhaule, takyng vp cōmoditie, refusyng nothyng: all is fishe that commeth to the Nette, he setteth hande and seale to euery thing, he sweareth he would not lose his credence for thousandes, hee geueth swete wordes, he knauishly robbeth, vndoeth, spoileth the widdowe, and the honeste pitifull countreman, or true citizen, and when he hath vndoen theim, he runneth to his place againe, as the Fore dooeth to his hole, and liues by the spoile.

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se, and sub-
e practise.

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ieuish ban-
routes.

Vxor.

What meaneth this straunge picture, here standeth a manne double, or in twoo twimes, backe to backe, the one side is lustie, faire, riche, and ponge, and beautifull. The other side seemeth sicke, foule, poore

and

and olde, in the yong wannes hande was a grashopper, and in the old mannes, an Ant without feete.

Yong and foliſhe, olde and beggerly.

Ciuis.

In that table is liuely declared mankinde, both the tyme of his youth in felicitie, with the careles grashopper, gatheryng nothing but ſpoileth: houſe, lande, &c. in bankettes, dice, apparell and harlottes, &c. And when age commeth, hee would bee thryftie, and then cã get no moze, thẽ the lame footeles ante. Then maketh he exclamation, ſaiyng oh what gooddes did my father leaue mée: What good coũſaill my frendes gaue me, but I eſteemed none of theim both, but in fine loſt both riches and frendes. And nowe I am in greate pouertie, ſickenes and age. Lette other men take example by mee, and remember the wiſedome of Salomon, ſaiyng: Vade ad formicũ ô piger, & cõſidera vias eius, & diſce ſapiantiam, &c. Goe thou idle bodie to the Ante, conſider and marke well her waies, and learne wiſedome, ſhe hath no guide, prince, noz law geuer, but gathereth ſũmer, to kepe her in winter. &c.

A wretche that refuſed good coũſaill in tyme.

A leſſon for a lubber.

Vxor.

There is alſo paunted a luſtie yong man, ſtouping doune to a veſſell, in which ſwimmeth

meth bothe Eles and Snakes, he seemeth to catche one of them: what meaneth that?

Ciuis.

Ha,ha,ha, it is merely handled forsothe it is one that is ouercome, either with loue or coueteousnesse. He goeth a woyng, my dyng, dyng: and if he spedeth my dearlyng, what getteth he my swetyng? Forsoth, either a serpente, that will styng hym all his life with cruell woyds, or els a swete harte with pleasunt speache, that when hee thinketh her moste sure, hee hath but a quicke Ele, you knowe where. Ha,ha,ha.

Vxor.

There standeth a manne in comely faire attire, like vnto purple in Graine: A longe purse by his girdle, and a chaine of golde about his necke. He hath a Lyon in a chaine on the one side, and a Fox in a slippe on the other side. It is a trim picture well painted

Ciuis.

Thus goeth it with the woylde, that where as menne by crafte and flatterie of the Foxe, can not deceiue the pooze widow and fatherlesse, as often tymes thei do good Susan. Then moste cruellie with violēce, they vse the forse of the Lion: with greuous wronges, extoytion, and violence, neither regardyng

regarding the goodes, teares, or liues of thē whō thei doe oppresse, nor Gods curse. This is a pitifull case, marke it well. That whē God doeth laie on his crosse, as by the death of the housbande, how is the widowe handled, and the fatherlesse. &c. Doe not the wicked put to their handes with robberie: and thei whiche flattred the father with the For, will destroie the sonne with the Lyō.

Vxor.

Who is he, that sitteth betweene twoo stooles, in that corner?

Ciuis.

This felowe would serue two maisters, his name is Jacke indifferēt, twoo faces in a hoode. He beareth fire in one hande, and water in an other: a Papiste, and a Protestante: God and Mammon: the Alcaron of Mahomite is as good to hym, as the Bible of Christe. The childe when he thinketh hymselfe moste surely sette, then falleth he soneste to the grounde: Bothe his maisters will slippe from hym: he is spewed forthe, for that he is neither hotte, nor colde. Apoca. xx

Vxor.

There is painted a sober, modeste, and a comely picture, in his right hande a Cuppe of fine golde: and in the lefte hande, an olde

ragged garment, what meaneth this?

Ciuis.

This is an excellent inuention, and thus it is alluded verie well, to the saiyng of the
vii. wiseman, admonishyng all men with these woordes. Use well the tyme of prosperite: and remẽber the tyme of misfortune. For God saieth he, maketh the one by the other: So that a man can finde nothyng els vnder the Sonne.

Vxor.

What beaste is that, hauyng many coulours, one bodie, and seuen horrible heddes.

Ciuis.

The bodie of sinne, with many infernall heddes: Wickednesse in euery place vnder the Sonne.

Vxor.

What ship is that with so many owers, and straunge tacle: it is a greate vessell?

Ciuis.

This is the ship of fooles, wherin saileth bothe Spirituall and Temporall, of euery callyng some: there are kynges, Queenes, Popes, Archbishoppes, Prelates, Lordes, Ladies, knightes, Gentlemen, Physicions, Lawiers, Marchauntes, Housbandemen, Beggers, theeues, hores, knaues. &c. This
see this l.
ship

ship wanteth a good Pilot: the stoyme, the rocke, and the wrecke at hande, all will come to naught in this Pulke, for want of good gouernement.

Vxor.

What nomber of men in Harnesse are these? Some sleappyng, and many of theim semeth to goe wisperyng together: and behind them, there appereth other men, putting forth their heddes out of corners, wearyng no harnesse.

Ciuis.

These are not onely the Conestables with the watchemen in London, but also almoste through this realme: moste falsely abusyng the tyme, commyng verie late to the watche, sittyng doune in some common place of watchyng, wherein some falleth on slepe, by the reason of labour, or muche drinkyng before: or els Nature requireth reste in the nighte. These fellowes thinke euery howre a thousande, vntill thei goe home, home, home, euery man to bed: God nighte, God nighte, God saue the Queene. Saieth the constables, farewell neighbours: ettesones after their departyng, creepeth forthe the wilde roge, and his fellowes, hauyng two or three other harlottes for their

Conestables and their watche.

tourne. With piclockes, handsawes, longe Hookes, ladders. &c. to breake into houses, robbe, murther, steale, and doe all mischief in the houses of true men, vtterly vndoyng honest people, to maintain their harlottes, greate hoses, lined clokes, long daggers, & feathers, these muste be paied for. &c. This commeth for want of punishement by the daie, & idle watche in the night. God graūt that some of the watche, be not the scoutes to the thieues, yes, God graunt that some men haue not conspiratours of Thieues, in their owne houses, whiche like Judasses, deceiue their maisters. If this watche bee not better looked vnto, good wife, in euery place in this realme: and all the night long, searchyng euery suspected corner. No man shall be able to keepe a penie, no, scant his owne life in a while. For thei that dare attempt suche matters in the citie of Londō: what will thei doe in houses smally garded or by the high waie. Yet there is muche execution, but it helpeth not: it is the excesse of apparell. Hose, hose, great, hose, to little wages to many seruing men, to many tipplyng houses, to many drabbes, to many knaues, to little labour, to muche idlenes.

Vxor.

Jesus,

Jesus, Jesus, good husband, but one question, and then to diner. What are all these two and two in a table? Oh it is trim.

Ciuis.

These are old frendes, it is well handled and wooykemanly, Willyam Bolwell in Pater nosier rowe, painted them. Here is Christ, and Sathan, sainct Peter, and Symon Magus, Paule, and Alexãder the Coppersmith, Trace, and Becket, Martin Luther, and the Pope, Ecolampadius, and Fisher, sir Thomas Mooze, and Jhon Frith, bishop Crãmer, and bishop Gardiner. Boner wepyng, Bartlet grene breche. Galen and Gregory Wisedom. Anicẽ, & George Salthous. Salomon, and Will Sommer. The Cocke, and the Lyon, the Wolfe, and the Lambe, and thus I doe ende. Aske me no moze questions, good Susan.

Willyam Bolwell Painter.

George Salthau

Roger.

Sir, there is one lately come into this Inne, in a greene Kendall coate, with yellowe hose, a beard of the same colour, onely vpon the vpper lippe, a balde chin, a russet hatte, with a greate plume of straunge feathers, and a braue scarfe about his necke, in cutte buskens. He is playing at the treatrip, with our hoste some: he plaieth tricke

Wendax described.

vppon the Gitterne, and daunce Trenchemore, and Heye de Gie, and telleth newes from Terra Florida. He looketh a squinte: he daunceth vp and doune, I did se him giue the good man a pece of a Vnicornes horne, good against poison: he semeth a pretie scholer: but I heard hym praie the chamberlain in his eare, to lende him vi.d. vpō a pressing pon, which chamberlain refused the gage.

Ciuis.

Roger, call hym to dinner it is some pleasaunte fellowe, and lacketh money be like, through trauaile, the poore man is driuen to his shiftes, and would make other men merie, when he weepeth in his owne harte.

ell taken.

Vxor.

Good housbande call in some graue compaune. What should suche Jackes, and tospottes dooe here? He semeth to bee some theef, or ruffin. Fie on hym verlet, fie, fie.

ood wife

Roger.

By our Ladie I will fetche hym into diner: He is a good companion for me. Wee shall heare newes.

wes.

Ciuis.

Goe thy wales quickly.

Roger.

Sir, my maister, and my maistres, praie

entle
etyng.

your

your Maistershippe, to take the paines to come to their chamber: whereas you shalbe hartely welcome to their dinner.

Mendax.

Sir, I will waite vpon them: but first I will vpon this whetstone, sharpe my knife.

Roger.

Sir, here is this gẽtleman come, to kepe you companie.

Ciuis.

He is moste hartely welcome, set hym a chaire, giue him a trencher, and a napkin: I praie you take parte of suche as God hath sente, if it were at London, I might make you better chere, but here I cannot.

Mendax.

Here is good cheare, I was there within these ten weekes, that I would haue giuen twentie shillynges for suche a loafe as this: whereas no suche cheare was to be had. Mendax beginne.

Ciuis.

Where was, ỳ I praie you gentle maister: I cannot tell what to call you, nor of what countrie you are?

Mendax.

Sir, I was borne nere vnto Tunbrige, where fine knines are made, my name is Mendax, a yonger brother, linially descen-

ded of an auncient house, before the cõquest we giue thee Whetstones in Gules, with no difference, and vpõ our creste a left hãd, with a horne vppon the thombe, and a knife in the hande. The supporters are, a Fore on th'one side, and a Frier on theother side.

And of late I traueiled into Terra Floryda wherras I felt bothe wealth and woe: the blacke ore neuer trode vpõ my foote before a dogge hath but a daie. We are borne al to trauaile, and as for me, I haue but little to lose: yet I am a gẽtleman, and cannot find in my harte to plaie the slaue, or go to cart, I neuer could abide it by the Halse.

Ciuis.

You speake like a wiseman, I perceiue by your behauioure, you haue been well brought vp, I praie you where is that land.

Mendax.

Many. M. miles beyonde Torrida Zona or the Equinoctiall line: In the Longitude nere vnto the Pole Antartike. It is an. C. M. miles long, and is in the part named America, and by the waie are the Islandes, called Fortunato, or Canaria, whose west partes be situated in the thirde Climate.

Ciuis.

It was a daungerous trauaile into that coun-

countrie: where landed you, at what place?

Mendax.

Wee sailed to the Ilandes of Portum Sanctum, and then to Medera, in whiche were sondrie countrees and ilandes, as Eractelentie, Magnesortis, Grancamarie, Tenereffe, Palme Ferro. &c. And our captaine went with his soldiours to lande, and at our first commyng nere vnto the Riuer, in one of these Illādes: as we refreshed our selues emong the Date trees, in the lande of Palmes, by the sweete welles, we did, to the greate feare of vs all, se a great battaile betwene the Dragō, and the Unicorne, and as God would, the vnicorne thrust the dragon to the hart: and againe the dragon with his taile, stong the vnicorne to death. Here is a peece of his horne, the blood of dragons is riche: ỳ battaile was worth 200. markes to our capitain. Thē we traueiled further into Teneriffa, into an exceedyng high mountaine, aboue the middle region, wheras we had greate plentie of roche Aiō. And might well heare an heauely Hermonie emong the Starres: The Moone was nere hande vs with marueilous heate. And whē we came doune at ỳ hill foote, growe many osse herbes, as Louage, Laserpitium, Acanthus

A battaile very profitable.

He was nere the Starr

canthus, and Solanū, and whether it was by the eatyng of Solanū or no, there was a greate mightie man naked, and hearie, in a deepe slepe, whom wee gently suffered to lye still. He had a greate beard, in which a birde did breede, and brought her ponge ones meate, this man slepte halfe a yere, and waked not. Our capitain declared vnto vs, that the spials had vewed the lande, and how that our enemies were at hande. The next daie, moste fearfull people, painted w sondry colours, approched in strange beastes skinnes, with Flint, so were their shaftes and dartes made, with whom wee fought, and slewe, and tooke some: and yet the people so assaulted vs, that with muche difficultie, wee recouered our Barkes. And then wee sailed forthe, and chaunced to let fal our soūding lead newe tallowed, wherupon did sticke gold, with all spede we sent doune our diuers, and so within three daies we gathered thirtie hogsheddes of fine gold besides twoo buttes of orient perles, al the shore was full of currall. From thence wee sailed to the greate Isle, called Madagasta in Scotca, where were kynges, Mahumitaines by religion, blacke as deuilles: some had no heddes, but eyen in their breaste.

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Some whē it rained, couered all the whole bodie with one foote. That land did abound in Elephantes teeth: the men did eate Camiles, and Lions flesh. Muske and Zeuet in euery place did abounde: and the mother of perle, wherof the people made their platters to put in their meate: thei dwell emōg spice, the ground is moiste with oile of precious trees. Plēty of wine out of grapes, as bigge as this loafe: muche Peper, thei cānot tell what to doe with Suger: but that their marchaūtes of Maabar, twētie daies iourney of, doe come, and take of their goodes franckly for nothyng, but some of them doe bying yron, to make edge tooles, for which thei haue for one pounde, twentie pounde of fine golde. Their pottes, pannes, and all vessell are cleane gold, garnished with Diamondes. I did see swine feede in them.

Ciuis.

Did you se no strāge foules there, & fishes?

Mendax.

In the isle called Ruc, in the great Cans lande, I did see Marmaides, and Satyres, with other fishes by night, came fower miles from the sea, and climed into trees, and did eate dates and nutmegges, with whom the Apes and the Babians had muche fighting,

e beste
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worste.

ting, yelling, and criyng. The people of ẏ land do liue by eating the fleshe of women. In this land I did se an Ape plaie at Ticke tack, and after at Irishe on the tables, with one of that lande: And also a Parate, giue one of their gentlewomen, a check mate at Chesse. There Gese daunce Trenchmore.

Ciuis.

God keepe vs from those cruell people.

Mendax.

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des.

But sir, as for Birdes thei are not onely infinit in nombers, but also in kindes: some voyces moste sweete, and some moste fearful. Nightingales as bigge as Gese, Oules greater then some horse: and there are birdes that doe lye in a rocke, where Dragons are, whose Feathers in their wynges, are thirtie foote long, the quill as bigge as a canon roiall. Also I heard Parates dispute in Philosophie. Freshe in Greke, and sing descãt. Also there are a people called Astomij, whiche liue very long, and neither eate nor drinke, but onely liue by ayre, and the smell of fruites. In Selenetide there are women contrary to the nature of other women, doe laie egges, and hatche thẽ, from whom doe children come, l. tymes greater then those, which are borne of women. There did I se

Scipodes,

Scipodes, hauyng but one foote, whiche is so brode, that thei couer all their bodies, for the raine and the Sonne.

Item, I did see men, hauyng feete like horse, called Ipopodes.

Item I did see the Satyres, halfe men, and halfe Goates, plaiyng vpon Cornets.

Item, I did se Apothani, halfe horse, and halfe man.

Item, I plaied at tables with the people called Faneli, whose eares were as lōg as clokes, coueryng all their bodies. Nere thē is th' great citie called D.iiij.c. miles within the wall: the wall was Brasse, twoo. M. gates, sixe. C. bridges, as bigge as Londō bridge, the Citie paued with golde: Naked menne dwell there with twoo heddes, and sixe handes euery mā. There did I se apes plaie at Tennis.

Ciuis.

I praie you, is there any plentie of precious stones?

Mendax.

Verie many, but harde to come by, but in the iland Zanzibar, is muche plentie of Ambergrise, that thei make claie for their houses withall, there if wee had holden together like frendes, we might haue gotten a worlde,

Ambergrise as plentifull as claie.

a worlde, whē I doe remember it: Alas, alas, euery man is but for hymself, you maie consider what diuisiō is. Emeroddes, Rubbies, Turkies, Diamondes, & Saphiers were solde, when we came thether first, for the waighte of yron. A.M. riche Turkesses were solde for. iij. s. iiij. d. to bee shorte, one with an other after. iij. s. iiij. d. a pecke. Our men gather vp Carbuncles and Diamondes with rakes vnder the spice trees.

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Ciuis.

How chaunce you brought none home in to this realme?

Mendax.

Oh sir, wee filled twoo shippes with fine gold, three shippes w̄ Ambergrise, Muske and Unicornes hornes: and twoo tall Barkes with precious stones, and sailed by the Adamante stones, whiche will drawe yron vnto theim, and so caste awaie the greatest riches in Heathenes, or Christendome. After that cruell chaunce, we came vppon the maine lande of Guba in the greate & mightie lande of America, where as the people called the Canabals, do dwel in caues, rockes, and woodes, there as women will eate their owne children, and one man an other, and thei are Gyantes, moste high and fearfull.

great losse
hath vndō
l England

Cruel womē

full: all goe naked, the neither knowe good humanitie, humaine policie, religion, lawe, nor Chastitie. One is equall with an other, the strongest of bodie are chiefest, for there al is ruled by force, and not through reason: after the maner of swine. Children loue their fathers no more, then Pigges doe the Bores, for thei saie, lustе causeth generation. And when their parentes are very old, thei bryng them to an exceading high mountain where as is a greate tower builded vpon a Rocke, vnder whiche tower is the golden Wyne, in whiche Wyne, there bee twoo great mõstrous dragons, keepyng the same which wil neuer suffer the children to come to receiue the benefites of that place, vntill such tyme as thei haue slaine their parẽtes, and cast their flesh into the caue and washe the dragons Image, which are within that tower, made of precious wood, with the blood of their saied parentes.

A good co mon wealt

The price of golde.

From whence we traueiled into an island where as it neuer raineth but once a yere, and that is in the moneth of July, whereas Nilus runneth, by giuyng benefit vnto the plaine countrie, whereas spice of all kindes doeth growe. In that Island doeth growe Apples moste plentifully, whiche the boo

call Lupilum. A little before our commyng was a greate winde, whiche had shaken doune muche fruite, and precious spice, and many hūdred carte loades of good Hoppes after whiche fell doune plentie of raine, raisyng a mightie floud, incontinent succeded a burnyng heate, for it is vnder the Equinoctial line, or Torrida Zona. In fine, thorowe this coniunction of the Sonne, mouing this boilyng of the water, through the helpe of muche spice, I neuer dranke suche Hipocras, wine, nor Beere. The Flemynges haue founde out the commoditie, and caren to transport no more Hoppes hether vnto vs. And if good lucke had been our lorde, whe had made our selues, and all the christian kyngdomes for euer.

miracle of uble Bere

Where it retaineth doue Bere.

feaste for lemynges.

Ciuis.

Alas, alas, what was that I praie you tell me, I am sory that you and your frendes haue traueiled thus lōg, and haue been in daūger for nothing. But I perceiue you haue been a greate traueiler, and haue seen many countries, woodes, and riuers.

Mendax.

Non finis erit si prosequar omnia verbis,
Flumina & specos, cāpos siluasq; lacusq;:
Colles pricosq; siunosq; vndeq; portus.

oquax.

Omnia

Omnia ſunt vidi. Now let them goe,
I haue ſeen thoſe thynges and manie moe.
Syr, in the landes beyonde Cuba, or as the
Coſmographars cal Lamiam, or Ianicam,
whereas the people doe curſe the Sunne at
noone, becauſe it burneth them. There is a
fletyng Iſlād, ſwymming aboue the ſea, by
what meanes I knowe not, whether occa-
ſioned by Corcke, Wooll, &c. it woulde by
the winde ſhifte from place to place. Sume
ſaied it was a ſhred of the bankes of Para-
diſe, broken through the force of Ganges,
and ſo in continuaunce brought downe: It
was not hode. In that Iſle were but fewe
people. And the meme of that place doe by
proper art, with a ſharp flint ſtone worme
the women, and pretely cut their tongues
and take forth a ſmale Serpente aliue, and
heale their Tongues agayne with herbe
grace. The Italians make poyſons of this
Serpēt. This Iſland hath many riche ſto-
nes, golde & ſpice in it, with precious trees,
as Agallicum, and Guiacum. In that Iſle,
there had bēn ſome Frenche men: whoſe
ſkinnes were clene caſt of, in the maner of
Snakes, marie they were full of hooles.
This Guiacum did much pleaſure to them
belike. But as wee were deuiſing howe to

A newe
land that
ſwimmeth
commyng
Paradiſe

Womē
wormes
their tōg

Guiacum

steale this lande awaie, and bryng it forthe to the maine Sea with our Pilottes, twoo thinges letted our purpose. The one was, the Hauen mouthe was to straighte. The seconde, the people were to vigillant, and letted our purpose. But I truste, I and my companions will make one lustie voyage and geue an onset for all: wee will either winne the sandle or loose the horse. We are none but good fellowes, of my parte I will doe what lieth in me, to make manie prentises free, and cause other good yong Gentlemen in sellyng their lande to gette thousandes. If men knewe as muche as I dooe in this matter, they had rather venter the best ioynt then be from thence, it is almoste heauen, and if we doe wante by the waye, let euery mã kepe close, and there we maie chaunce to find some little fleting Islandes wherein good Suger, Spice, Silke, Linnen. &c. Readie made, and that will make readie money: and money maketh a man. Oh that young menne woulde beleue me, and followe mee. I woulde make theym Lordes or. K.

Ciuis.

Were you euer in the lande of Ethiopia.

Mendax.

I knowe

I knowe all that lande, it is an exceedyng greate lande. It is from the Equinoctial to warde the Pole Antartike, and is deriued both of Asia and Affrike, neere the famous Riuer runnyng thyough the Islande, & the long moũtaines called Luna. Prester Jhõ do dwell in the East parte: The Chiefest citie is called Meroa, sometyme Saba. The Quéene of that Citie came to Salomon. I did see him toumbed in Meroa, nere hande as hyode and long as Westminster Haule. made of pure Chrystall & Golde, garnished with costly Saphires and Diamondes. xx. pound waight euerie stone. Thyough the whiche Chrystall, whosoeuer had eaten of the herbe called Apium risum, growynge in the lande Lekthyophages, where as the people doe bewitche eche other: then fower houres in the night thyough the Chrystall One may se King Salomõ Quene Saba, & .iiij.c. ladies daunsing with noble graces in riche attyre, with garlandes of roses on their heddes, and round about the inwarde boyder of the tombe maie Seraphins with Lutes Citrons and Harpes, playing, with greate ioye. In the ende Salomon as his daiely maner was, kissed onely the Quene and saluted the Ladies, so the Ladies with

the Cherubens vanished awaie, and Salomõ laie downe by the Quéene vpon a riche bedde, and they twoo did sleepe there. Betweene whõ there was a red hande holdyng a long naked Swoorde to guide the Quene for feare of the thyng that you wot of, this I did see by my troth. Now a little more of the walles. They vse their magike by stones, woordes and herbes, with herbes of hot kyndes. I haue seen them transforme men into Lyons and Wolues, and manie Women into Sowes, she Goates and Apes. With moyste herbes men into fishes, and women into Apletrees, and in Somer the trees full of Aples, and sodainly by a secret hid Antypothia these Apples are all transformed into children aliue and grow a pace as Barnacles dooe in Scotlande, whiche barnacles do growe vpon trées by the Sea side. So doe their Children in some places there: but not euerie where, of this cometh it to passe, that the Anthropophrager are desirous to eate of eche other through these Enchaumtmentes and coniuringes, of all flesh they doe loue the Coniurers flesh and all their kynd, as example. The holie house of the Enquisiters of Spaine, sente into that lande of late one hũdreth Friars, commaunding

maundyng them onely, accordyng to the Romishe rules. To set vp Aulters at their arriual, and so saie masse in their holie golden clothes, and so they did. But when the Canabales spied their bald pates, and also their coniuringes, neither fearyng Deuell nor Pope that sent theim: Without anye scruple of conscience they did eate them all: and if I by the eating of an herbe called Doradem us, which a witch taught me, had not been turned into a Dogge, I had been eaten of them also, & in thende by good hap I fed vpō the knaue Friers bones fiue dayes. My boy was so strōglie bewitched, that he is a dogge still. This same is he, he was a gentleman of a good house, he vnderstandeth vs well, and sometyme was a proper man, and shoulde haue maried with one in London called Jone Trim, whiche nowe are God wot of sondrie kyndes, but differ not in conditions, chast, religious and kynd harted. When I departed from the Canabales. Then I ranne from Isle to Isle, and came through a lande of fire called Hell. It was full of burnynge Salamanders, no more hurte with fire, then fishes are with water. Indéede a Witche led me through, there I did see and heare many of mine olde

acquaintaunce, but thei did not see me, shee tolde me in her lāguage it was purgatory, saiyng thus. Irepop Si Ireuank sina a yel, Then came I unto the Lande of Parthalia, whiche is a lande of Giantes, tall men sum one hundreth foote long and verie olde, the guide by interpretation tolde mee that one was aliue there, whiche was a labourer of Rome when it was firste builded, I did see hym shake .xxi bushelles of Dysters from the tree, wheras Dysters do growe, which tree was a slight shoote of height, this was aliue Anno. 1562. Then came I iust upō our Autipodie foote, against foote, in a lād like ours, and al had been in one Climate of Riuers Hilles and valies like ours. There is Gaddes hill, Stangate hole, newe market heath like ours in all pointes. Also coūtries like Wales. Tinsdale & Riddesdale sauing there were some true men, but here is scant one in them I trowe, in Tinsdale.

Roger.

I praie you honeste man surreuerence, you cleane felow masse mendhouse, is there anie greate Citie in that land.

Mendax.

Goodman Loquax my name is no masse mendhouse. I am no Carpenter, my name

is

is Mendax, whiche in the Ethiope tongue, signifieth the name of a greate Citie, the mother of holie religion & truth, and is called Emor, in maners like Modos & Romog

Ciuis.

Is there any greate Citie.

Mendax.

I forsoth, there is one old famous Citie of a great antiquitie, the best reformed Citie of this woorlde, the like hath not been hard of, neither red of nor seen. Barbarous Grekes cal it in their lāguage Metonoyæ, whiche by interpretaion in their tongue is called Ecnatneper or Nodnol. The land is called Taerg Natrib: a most auncient land. And Christians all sworne enemies to the Pope.

Ciuis.

I praie you howe is the Citie reformed.

Mendax.

I will beginne first of their Saboth daie whiche is the seuenth daie, that is sondaie, and as thei doe in this hedde citie, so all the other Cities doe, Townes and Villages, all dooe the same, for I doe knowe theym all, for in that land are 1560. parish Churches, sometyme they had manie horrible dennes of Idolatrie called Seiabba verie

riche, whose landes the wise Princes gaue and changed euen to some of the tempozall priestes, and which haue suche swetenes in the riches and gaine thereof. Although that many of theim doe loue Papistrie, thei had rather the Citie of Rome with the Popes holynes, were vtterlie burned, yea, and Christes also together, then they woulde loose their Abbaie Landes, Oh it passeth Terra Florida, and yet for all this, I thinke they are Protestantes, not one Papiste in all that lande I warrante you, no noz one wicked liuer.

Ciuis.

Tushe man to the matter, concernyng the kepyng of the Sabboth daie, tell that to the ende, and then a reckning with our hostes and let vs departe, it is thzee of clocke smitten. I must awaie, I haue farre to ride this euenyng.

Mendax.

This Citie is greate, well walled and stronglie fortified, warlike, with greate gates verie beautifull, as euen Hierusalem was. These gates are locked faste vppon the Sabboth, sauyng the small portales, to this ende, that the Citizens dooe not goe, neither ride forth of the Citie duryng that daie,

daie, except it be after the euenyng praier, then to walke honestlie into the sweete fieldes, and at euery gate in the time of seruice there are warders.

Ciuis.

What, then will they not suffer the trauelers and countrie dwellers, to Journeye to their townes and dwellyng places.

Mendax.

No surely not one, but what so euer hee be, he muste kepe hollie the Sabboth daie, and come to the churche both man woman, yong and olde.

Ciuis.

It is not possible, who do loke to the younge children, sicke folkes, and make prouision for diner and supper.

Mendax.

This is the matter, in euerie Churche they haue two worthie ministers, for there are no pluralities. These men are knowen to be wise, sober, honeste and learned, the better learned is the Preacher, the other dooe minister the sacramentes, and both of these haue good stipendes, and greate reuerence done to theim. They doe shewe suche light to the blinde, thei visite the sick: they moue people to pitie the poore, and forgeue

their enemies, and at the ſounde of the bell the ſeruauntes and ſuche as muſte attende at home, when their maiſters dooe come from the Church at the ſeconde Sermond, all here the firſt Sermon, wheras thei doe begime to ſing with holie Pſalmes before the Sermond and alſo after. And after the Communion is done, they ſoberlie departe geuyng attendance that ỳ familie at home of the yong children or ſicke, be diligentlye looked vnto, prouidyng the diner for their maſters. &c. Whiche are preſent at the ſecond Sermonde, with their wiues. &c. Oh bleſſed ſight the heauenlieſt meeting that euer was ſeen or hearde with mortall eyen, or eares, would God that I were there againe, there is not one Uſurer, not one.

Ciuis.

Why, what ſight is it, I praie you, or what hearyng that is ſo heauenly.

Mendax.

There is no mingled doctrine, no tromperie of Papiſtrie, but the naked true and perfite worde of God: No flattering in the preacher, neither railing, but teaching truly euery manne his duetie, to GOD, their prince, and one to another: the greate curſes of the lawe, and ſweete promiſes of the

Goſpell

Gospel. There is excommunication of the vngodly: Discipline to the penitentes, and godly reconciliatiõ again into the churche: openly cõfessyng their faultes: makyng restitution of wronges: breakyng the othes of wicked bargaines, hauyng the greate feare of iudgemente of GOD before their eyen, whiche maketh theim to tremble, doyng no wronge one vnto an other: neither by extortion, vsurie, euill ware sold by vntruth for good. &c. with collections of mony for the poore in deede: the idle are sette to woorke, or sore punished for slothe, is not this well doen maister Ciuis.

Ciuis.

If this be true, it is a blessed Citie. How doe they spende the after noone, I pray you

Mendax.

Euen as thei did in the fore Noone, the communion excepted, in whiche place, the yong people are examined, in the principall partes of the christen faith. And one thyng did I note in that Cittie, and also in the other: there were no people walking abroad in the seruice tyme, no, not a Dogge, or a catte in the streate: neither any Tauerne doore open that daie, nor wine bibbyng in them, but onely almose, fasting, and praier.

Ciuis.

Ciuis.

How doe they punishe the Sabboth daie breakers, and other offences?

Mendax.

Accordyng to the offence, there is no respecte of persones: there the magistrate is greuously punished, as the poore people, for geuing euill example.

The drunkarde is punished with fasting in prison, certaine daies

The adulterer by death: so is the fellon or murderer accordyng to Moses lawes.

The vnreconciled, stubborne againste the parẽtes are put to death if they be companions by their parentes.

The berwardes are greuously whipped, for that out rage with Dogges, Beares, and Apes plaie, on the Sabboth daie lyke our bedles.

The Juglers eyes are put out.

The commõ swearer doe lose his tonge

The Ruffin is chained & whipped like our Bedles.

The double handed Lawier, or double dealer in poore mennes causes, is kepte in prison, and forfite his goodes to the prince, and the wrongfull oppressed.

The extorcioner is made a begger.

The

The promoter, for his own proper gaine is coumpted a K.

The informer for a common wealthe, is coumpted honest, and well regarded.

The defrauder of the wages of the laborer and seruauntes so proued, is in case of Fellonie.

The wilfull periurie is stoned to death, with tongue cut out.

The knowen peruerse Papiste is burned, for in hym is coumpted a nomber of treasons, as he would the chaunge of Religion. The Pope to gouerne the Prince: the destruction of the faithfull. Ergo a traitour thefe, knaue, &c.

Ciuis.

So Goddes lawes and the Princes, are obserued in that happie lande. I prate you what is the cause?

Mendax.

The are written ouer all the the Citie gates, and in their Churches, in letters limned with golde: The woordes of Christe, sainct Peter, or saincte Paule, omnes honorate, fraternitatem diligite, deū timete, regem honorate, and they haue these woordes written in their hartes and doynges, so their brotherly loue, their feare of God, 1. Peter. 2.

and

and the honor of their Prince or Kyng, is the cause. The effecte that dooe followe is iustice, charitie, quietnesse, and so God doe cast his blessing vpon them. ij. harvestes in one yeere. The holye Curates make suche peace in their cures, that the people goe to no lawe, I warraunt you.

Roger.

Why, are there no theeues? Are not the Lawiers as riche, as they are here in oure countrie: for here the Lawiers doe swarme as thicke, as euer did Friers or Monkes in hell & be as full of coueteousnesse, as euer the Friers were full of superstition.

Mendax.

There was not a robberie, murder, periurie, of any horrible crime committed this xxi. yeres: in this case why should the sword be drawen? Euery manne doth knowe his owne, and doe liue in peace, vsing much fasting & prayer. There are iudges, and worthie Lawiers in euerie Cittie, whiche haue great stipendes of the prince, & take no fees of the people not a pynne: They dooe giue counsaile in the countrie freely. They are wise, godlie, & peacemakers: they haue no pettie Foggers, nor a swarme of seditious disquieters of ỹ cõmon wealth, like thieues

no

no not like theues but theeues themselues.

Ciuis.

One question more. Are they at peace with their neighbours of other nations.

Mendax.

Nature hath placed their lande within the Sea like this lande. That is one garde. Also they haue in store a greate stronge Nauie of shippes well appointed, and all their coastes with Castles, Blockhouses, Becons, watchemen. Thei haue many famous men of warre, valiaunt, good of iudgemente and also well trained Soldiours, faithfull, hardie and obedient, euerie one of these can well handle his peece, or shote in a Bowe. Their Capitaines in the tyme of peace haue greate wages to maintaine thē it behoueth theim so to maintaine their men of warre, for feare the Golden fleese bee stolen. For it is a good Land for Woll and Corne, muche desired of the Enemies, and in the old tyme often runne ouer with other nations, the men there are, xx. foote hyght.

Mendax wyll sooner saie the truthe.

Ciuis.

How are the people appareled.

Mendax.

Uerie plain, sauing the nobles which are riche in faire attire like angelles, there the

women

women are verie huſwifly, the men home-
ly, greate labor, little ſilke is worne, no ieu-
els, no light colours, no great hoſe, no long
daggers, no cockſcombe fethers, no double
ruffes, not many ſeruyng mẽ, no diſing nor
vnlawfull games, neither coggyng, kna-
uerie, foyſtyng or coſenyng. Plaine, plaine,
plain, both in word & dede. Muche hoſpita-
litie, ſpeciallie amõg the Cleargie, no pride
among them, but mercie, mercie, and pittie
pittie. Alſo in their courte is no vanitie nor
flatterers, but verie curteſie, & in all poin-
tes, ruled by Gods worde in vnitie.

And thus fare you well, for this is true
or els I doe lye. Roger.

I will ſweare vppon a Booke thy laſte
woordes are true, and all the reſte are lies.
You might haue told ẏ tale at Whetſton,
and won the beſte game, thou went neuer
in ſuche landes, neither haſt thou ſeen anie
ſuch comõ welth, farewel goodmã knaue.

Ciuis.

Awaie Roger, fetche forthe my horſe,
Gentleman fare you well, I dooe giue cre-
dite to your tale, you muſte bere with my
man, hee is a verlet, and you a gentleman
of great trauel, iudgement and experience.

Mendax.

Sir

Sir, in your presence, I will not deale with hym, for your courteous entertainemente. But as I am true gentleman, as I am in deede, I will whip the slaue, if I doe meete hym alone, for giuyng me the lye, he doeth me great dishonour, I will not beare it at his handes, I haue slain aboue. 30. for callyng me liyng knaue. God haue mercie vpon their soules. I am very Cholericke.

Ciuis.

Giue me your hande, you shall knowe, this shalbe corrected of my parte, God willyng, who keepe you: fare you wel yet once again, good maister Mendax fare ye well.

Mendax.

Fare you well gentle maister Ciuis, and you good maistres.

Vxor.

God be out of your waie for stomblyng.

Roger.

I praie God, the Gallowes gnawe thy knaues bones.

Mendax.

Well knaue well, by the masse I will not forget you, you vile Roge: I will trim you for this geare, if I catche you.

Vxor.

Whose faire fielde is yonder, I woulde Fair field

faine knowe it, and let trifles passe, I will not beleue theim: let foolishe thynges goe, and talke of matters profitable.

Roger.

Maistres, doe you not knowe it? It is my Maisters, I am the Bailie there: He had a good bargaine, I assure you, it was a morgage to hym this twoo yeres, I would he might finde the like purchesse: All yonder toune is his, he hath raised the rent one hũdreth Markes a yere, more then it was. There were good lyng in the plague time: for there are large pastures, and the houses are doune, sauyng the Manner place, for the carles haue forfected their Leases, and are gone a beggyng like villaines, and many of them are dedde for honger.

Vxor.

Whose oxen are these Roger.

Roger.

My maisters also, for he that hath money, shall haue lande, and worshippe: my maister is a close wiseman, and lieth in the winde of theim, that will buye money for lande: He can handle a yong gentle manne trimly, and ride him with a golden snaffle, he knoweth vpon whiche side, his breade is buttered well enough, I warrante you: my maister

maister hath risen so earely this morning, that he noddeth, as he rideth.

Vxor.

Sir, me thinkes I doe well perceiue, you totter as you ride, what are you a slepe, Do you not heare your mannes prating? He is pleasantly disposed, he would make me beleue, that you were a greate landed man, and had muche cattell in store: why sir, how doe you, that you speake not to me?

Ciuis.

Wife, wife, God sende vs good lucke, do you not see yonder cloude in the Weste, towardes the North, commyng hether? Feare and dread.

Vxor.

Moste fearfull, God sende vs good lucke, sir, it is a sodaine chaunge, I will hide my face, it feareth me so muche.

Roger.

I am fourtie yeres olde, but I did neuer se the like, but once, and that was betwene Godmichester, and Gogmanshille, a little from Cambrige, as I traueiled to Wolpit faire, to buye Coltes, and there appeared a straunge forme, as me thought, a greate nomber of steples were broken: and manie naked Friers, Bishops, and the Pope hym self, did wryng their handes, in ragged cl- Roger dissons.

tifull thes, thei looked all very leane: and then it thondered and lightened, in whiche stoyme many Gese were killed, and also shepe and lambes. The yere after was the tumblyng doume of Abbaies, and the reformation of the Churche matters: but let this passe, for the precious passion of Christ, let vs run awaie with speede. I doe see a fearfull thyng in the cloudes appering, a blacke, leane, naked bodie, very long, ridyng vpō a pale, miserable, foule iade, he hath also three dartes in his left hande, the one is cole blacke, the other bloud redde, and the third is a darcke pale, he hath no flesshe vppon hym me thinketh that I doe see a greate fire, and many fearfull monsters in the same followe hym, with a fearfull voice, saiyng, all the wicked shall come to vs. Wee are swallowed vp in the seconde death.

eth appe-
with. iij.
tes.

Ciuis.

Lette vs take this house, ride apace, the stoyme doeth begin moste fearfull, god help vs, what shall we doe, or whether shall wee flie? Jesus, Jesus, what a thonder is this? As heauen and yearth should goe together. Loyde how the lightnyng falleth from heauen: All this region is vpon a flamyng fire, the birdes fall from the trees, lake how the

eeate
inder.

cattell

cattell tremble, and trees are pulled vp by the rootes, and the houses are burnte with celestiall fire.

Vxor.

Lette vs departe from these trees, for I haue heard saie, to sit vnder a white thorne is most safe, and surest in a tempest: I haue here many goodly ieuels against lightning as the Carbuncle, Hemoralde, Hiasinthus, with Amber and Golde: God and S. Barbara defende vs: I haue a S. Jons Gospell about my necke, and a paire of braslettes of Corall about myne armes. Oh God defend vs: I am sory that we came forthe.

Withchcrafte.

Roger.

Maister and maistres, come into this valley, and let vs sitte in that same deepe close pitte, vnder the hille side, vntill the storme be past, saincte George to borrowe, mercifull God, who did euer see the like:

Sodain

Ciuis.

I thinke it be the daie of iudgement, the yearth doeth quake, the heauen doeth burne and me thinke I doe see the fearfull horseman lighted in the valley, with a marueilous fearfull saiyng: En adsum vobis, mors vltima linia rerum. &c. Oh, where shall we hide vs from him: He casteth forthe his. iij.

Death destroieth a creatures none can siste hym.

Dartes, and taketh them vp againe. He is in a greate rage: beholde, how he destroieth man and beast, in this valley. This is come in a momente, who would haue thought it in the Morning? None of vs, he draweth nere, I knowe hym well, it is mercilesse Death, moste fearfull: I am afraied of his presence, he bendeth his blacke Darte against me, I haue no Target to beare it of, alas, alas, wife, wife.

Vxor.

e cõditiõ woman. Good housbande, remember that I am yonge, and with childe, also you are well striken in yeres: Therefore plaie the man, and take Roger with you and intreate him, giue hym an hundreth poundes, and if hee will needes haue you, yet for Goddes sake, be not acknowen, that I am here, for feare that he kill me, and your childe also.

Ciuis.

tle Roger Kepe you close vnder that cloke, and stir not, I praie you be not afraied.

Roger.

I can not abide hym, I will run awaie: for pouertie and death, will parte good fellowship. Sir, shift for your self, and drawe your swoorde against hym.

Ciuis.

Alas,

Alas, my wife in my trouble, is to fainte harted, and will not keepe me companie, my Seruaunte is runne awaie from me, whether maie I flie from death? If I doe runne, he is to swifte for me, if I tourne my backe, he will cowardlie kille me: if I dooe submitte my self to hym, he is mercilesse: I perhaps shall perswade hym with my golde, I haue an hundreth poundes in Angels, I will giue it hym to saue my life: Oh, he is here. Sir, moste hũbly here vpon my knees, I desire your lordship to pardon me, and suffer me to liue still in this worlde & here I offer vnto you this purse of golde, I shal alwaie doe you seruice, and loue you with all my harte, and be at your lordshipes commaundemẽt, and to my power, seke to please you, as my good lorde and maister.

A freinde neede.

Death will not bee entreated.

Mors.

You are well ouertaken, I am glad that wee are mette together: I haue seen you since that you were borne, I haue threatened you in all youre sickenesse, but you did neuer see me, nor remembred me before this daie, neither had I power to haue taken you with me vntill nowe: For I haue Commission to strike you with this blacke dart, called the pestilence, my maister hath

Death cometh not before his time.

pestilence. so commaunded me: and as for gold, I take no thought for it, I loue it not, no treasure can keepe me backe the twinckelyng of an eye from you, you are my subiect, and I am your lorde: I will cut of your iourney, and separate your mariage, but not cut of your yeeres, for thei are determined, when I should come: this is your appointed tyme, and when the tyme shalbe appointed me, I will smite your wife, children, and seruauntes, thei shall not bee hidden from me, I will finde them forthe, be thei hidden neuer so secret, or flie neuer so swift, or farre of, for I am so swift, that in the moment of an eye, I can compasse the whole, worlde, and am of so wonderful a nature, that I cã bee in sondrie places at once, and in sondrie shapes, in flames of fire. I oftentymes doe consume mankinde in the water, I doe kill them, I am marueilous in woorke: I spare nothing that hath life, but I bring all to an ende, & to mine owne nature, which is death.

Ciuis.

Sir, I moste humbly desire you, to suffer me to retourne home againe into the citie, and set my goodes in order, to the vse of my wife and children, to paie my debtes, and then godlie to departe this worlde, I desire no

no more, good maister death.

Mors.

I muste dispatche, and strike you with this blacke Darre: I haue muche businesse to doe with the other twoo Dartes.

Ciuis.

Oh fearfull death: what is these twoo other Dartes in thyne hande?

Mors.

I will smite thee with this Pestilente darte, as I haue doen to many kingdomes, cities, and people, bothe manne and beaste, yong and olde. With this pale darte, I will destroie infinite nombers with hoger: thei shall perishe for lacke of foode, in destructiō of corne, cattell, wine, oile, fruicte, herbe, grasse, foule and fishe. I will make theim eate their own flesshe, and make their owne childzen to be sodden, and rosted for theim. With this thirde darte, I will in battaile slaie in nomber, more then the starres of heauen, and bathe my selfe in bloud. I spare not one, neither Prince, nor Peasaunte, against whom I doe caste this darte. I haue no respecte of any persone, be thei neuer so noble, riche, strong, wise, learned, or counnyng in Phisicke, thei shall neuer preuaile againste me: but I will ouercome theim. I

Honger

Greate geaunce

come into the kynges chamber, at the time appointed, in force of Pestilence, and cast my darte, that none shall see, but feele. I often came into the comptyng house, and sodainly killeth the money tellers. I ouerthowe the Dauncer, and stoppe the breathe of the synger, and trippe the runner in his race. I breake wedlocke, and make many widdowes. I doe sitte in iudgemente with the iudge, and vndo the life of the prisoner: and at length kille the iudge also hymselfe. I doe somon the greate Bishops, and cutte theim throughe the rotchettes. I vtterlie blemishe the beautie of all Courtiers. And ende the miseries of the poore. I will neuer leaue, vntill all flesshe bee vtterly destroied, I am the greatest crosse, and scourge of God.

greatest se of all.

Ciuis.

What is the cause, O fearfull death, that thou dooest scourge the face of the yearth with thy dartes: and who hath sente thée for that purpose?

Mors.

Neither is the saiyng of the Philosophers, ne Poetes true, whiche compt that I come by chaunce to mortall thinges, or inquiring the cause of the matter, or Depriuatione in materia, or of generation, and corruption.

te this.

And

And some other do affirme, that I do come through the cõcourse of the starres, infecting the aire, and poisonyng liuing thinges. And therefore, the Heathen in fearfull Tragidies and stories, hath admonished the vaine worlde to repente, by settyng forthe of mee Death. Some of them daiely had the dedde heddes of their parentes broughte to their Tables, to mortifie their vanities withall. And all these menne, whom I haue slaine, were Heathen menne. But I am the messenger of God, his scourge, and crosse to all flesshe, good and badde: and am the ende of life, whiche doe separate the bodie from the soule. I am no feigned thyng, by the wise braines of the Philosophers: But onelie through the disobedience of your first Parẽtes Adam and Eua, through whose fault all flesshe is corrupted, and subiecte to mee Death: For through synne came Death. Truely my maisters anger was so greate in youre Parentes, that he suffered me to Plague with my hande, the beste in his Churche: As Abell, Esaie, Hiermie, Zacharie, Jhon Baptiste, and Jesus Christe his onely Sonne, whiche suffered me, and seyng that my maister hath commaunded me, not to spare his onely childe, with his

Aposiles,

Apostles, and holy Martyres. Dooest thou thinke, that I should beare with thee, or suffer any in this wicked worlde? He sent me to Sodome with his Angels, to burne thē. To drowne bloudie Pharao. And to slea the kinges of the Heathen. Also I was at their endes, although al flesh doeth abhorre me. Yet Iudas, and all desperate men, did call vpon me. Thus doe I ende bothe good and badde, but precious in the sight of the lorde, is the death of his sainctes: and many be the scourges of wicked men. I am in Gods hādes, as the sworde is in the man of warres, as it is written: The Lorde doeth kill, and quicken againe. And it is he that did create euill, that is paine, or death, light, and darckenesse. And whereas he hath not sette his strōg Angel to bridle me, I am mercilesse, and will kille all, whereas the token is not set vp, or his marke vpon theim, whom he dooeth forbid me to touche. And that is not vpon thee, nor vpon many thousandes, that liue moste wretchedlie. Thy daies is but a span long, thou art like a flower in the field thy daies are passed like a shadowe. Thou haste run thy race, and thy daies are consumed like smoke, and thou shalt scant liue to drawe thy breath, I must destroye this thy yearthly

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yearthly mansion, I am so commaunded: haue, here is thy rewarde, suffer it paciently, I muste goe presently to visite a greate nomber sodainly, that dooe not remember me. I will cutte them doume with my sithe like Grasse, and kill theim with my three fearfull dartes. The paines of helle doe follow me, to swallowe vp al flesh, that doth not repent them of their wickednesse.

Hell comet after deat

Ciuis.

Oh wretched man that I am, whether shal I fly for succor: Now my body is past cure, no Phisicke can preuaile, the sorowes of death doeth compasse me rounde about, the policie of the worlde with feare, badde me flie, and vse Gods meanes, as Lot did, when Sodome was a fire. But now doe I see, who so escapeth honger, and the swarde shalbe ouertaken with the pestilence, I am at the pittes brinke, nowe begin I to ware weake in bodie. I am verie drie, my paine doeth increase, he is gone that did strike me but I doe fele his wounde that he gaue me. Alas, woe is my vile stinckyng carcas, and filthie flesh, conceiued and borne in sinne, depriued of originall iustice: compared to a beaste in Adam, fallen as a rotten aple, frō a liuyng tree. What haue I gotten my lord God,

Psalme. 138

No policie against death.

Remember

God, by my fall, nothing els but onely darkenesse, care, miserie, affliction, sickenesse, paine, anguishe: And nowe in myne harte, death moste painfull it self. Now for all my pompe, healthe, wealthe, riches, and vaine pleasures of this worlde: This my bodie, whiche I haue bothe costlie clothed, well fedde, and garnished with all delightes, for whose sake I haue been coueteous, and sinned against Iesus Christ, to maintaine the same bodie. From henceforthe therefore, now shall I be tourned into a stinking carrion, for wormes delite, duste, claie, rotten, moste vile, forsaken of all men, poore, without substaunce, naked without clothyng: Sowne in dishonour, forgotten of my posteritie. Not knowen from henceforthe, vanishe like a shadowe, wither like a leafe, and fade as a Flower. Oh vncertaine life, but moste assured death: Fie on this filthie shadowe of this worlde, and flatteryng of the same, with all the instrumentes of the fleshe. Oh Lorde, although it bee in this extreame trouble, yet haue mercie vpon me, accordyng to thy great mercie, and louyng kindenesse. For I doe make my praier in the time of trouble: trusting that thou wilt heare me.

Roger.

Roger.

Maistres, the fearfull thyng that talked with my maister is gone: Let vs goe heare what newes with hym?

Vxor.

I am glad it is paste, thankes be to God, I will goe with speede, to see my husbande, for he hath been in greate daunger.

Roger.

Sir, I am glad that he is gone, the deuill go with hym: hath he taken all your golde?

Ciuis.

No, I haue my golde in store, for in the worlde I found it, and in the world I must leaue it, it is but vaine, and cannot helpe, in the tyme of this my trouble: God hath preuented me, and somoned me to appeare before his seate. This Death hath smitten me, I must dye. We cā ca nothyng a waie.

Vxor.

Alas my good sweete housbande, what aileth you? Or what would you haue me do for you, to helpe you in this case?

Ciuis.

Helpe me into some house, whereas I might sende for some manne of God, to bee my heauenly Phisicion, teachyng me the waie to the kyngdome of Christe. The beste waie.

Roger.

Roger.

Here is a house at hand, and here is your horse also: we will helpe you vp, and carrie you to this place.

Vxor.

Nowe sir, you bee come here into this place, for Gods sake discomforte not youre self: I truste you shall dooe well, you shall want nothing that maie be had for money, gold, and siluer, I will sende for your owne brethren, and sisters. You shall haue with all speede, the best learned Phisitiõs in this realme, I will sende for maister doctor Tocrub, in the meane tyme, drinke Dragon water, and Mithridatum mingeled together, to putte this passion from your harte. Ride Roger, and seeke a Phisition with all speede, spare not the horse.

It remede

Ciuis.

Softe sirrha, and speake with me, and doe what that I dooe commaunde you, in the name of Jesus Christ.

Roger.

Sir, looke what your maistership shall commaunde me to doe: that wil I doe with all speede, and tary not.

Ciuis.

Goe thy waies, and praie maister Theologus

logus to come to me, that I maie haue his counsaile, praie hym to come with speede, deliuer hym this ryng.

Roger.

I shall, in the meane tyme good maister bee of good cheare, for Gods sake.

Vxor.

Alas, what shall I dooe, and my poore children?

Ciuis. A wiseman

I haue sette my worldlie thynges in order, for so hath Gods woorde taught me to doe, I thanke God, and my debtes shall be truly paied: and whatsoeuer any poore man doeth owe me, I doe forgiue theim: and restitution shall I make with all speede, to as many as I haue wrõged. And I shall leaue plentie to you, and my children, requiryng you to liue, accordyng to Gods commaundemente, obeiyng hym all the daies of your life, and remember Death, and to doe to all menne, as you would bee dooen vnto. To liue chaste, either in Mariage, or a life sole: vse praier, and chaste your bodies with abstinence. Bee pitifully mynded, and hate vice: beware of wicked companie, loue well the Temple of GOD, visite the prisoners and helpelesse, this is good Religion in the Toby.xii. Admonitio to his wife and childre

eyes of God. As nere as you can, keepe the commaundementes of almightie God, and beware of idlnesse, and pride of harte, Iamẽt no more good wife. For who can kepe, that must needes awaie:

Roger to hymself.

I haue spon a faire threde, I haue serued a good Maister with a mischeef: he hath giuen me nothyng in his will, he is so spiritually mynded, that he forgetteth poore Roger, that hath taken paines for hym these ten yeres. Well, I haue had but small gaines in seruyng hym, beyng an honest faithfull man. What shall I doe, I will now see if I can get entertainmente, to liue emong knaues: I knowe where a promoter dwelleth, whiche hath muche annoyed the common wealthe. He hath gained muche, he is busie, braggyng, and shameleſſe, he will despence with euery offence for money. If I misse of hym, then I will go to some impudent pettie Fogger, a periured iacke sauce, which can make shift for money, to the hindrraunce of many: if the worste faile, I will be a Tapster, for of all Potage I loue good Ale. I can also speake Pedlers Frẽche wel that I can doe well with a foote packe. But now to the ende of my iourney, I will not

retire

returne to my Maister againe, he will dye on this Plague. My Dame will haue newe Wedlocke within this sixe weekes: and as the worlde goeth now adaies, she will think it long: out of sight, out of mynde.

Yet alas, what shall I doe poore knaue, I could goe to London, and lurke in some baudie Lane: And in the Nighte, when the watche is either a sleepe, or gone awaie. (For when the moste neede is, then are the watche soneste gone) I could then with my companions, with hookes, picklockes, or ladders, or Gimpouder to open lockes, or a Crowe of Yron make shifte, for a bootie of plate, clothes, &c. But I doe feare the Gallous I knowe an olde stale hore of myne in London: she is maried to and hoddie pecke, Jhon a Nodes. He liueth by stealyng of Horse tailes, and Calfes tailes, and dooeth seethe them, and sell them to the Hosiers to stop hose (because mē now adaies hath smal buttockes, would God therefore, that their house wer greater, thei are to small.) This quene will picke his purse for my sake. She can make false Dice. Her firste housebande was prētise with James Elles, and of hym learned to plaie at the shorte knife, and the horne Thimble. But these Dogge trickes

will bryng one to the Pore, the Gallous, or to the Deuill. Oh that I had as muche money as my Maister, and were a free man in London: then would I lende my money to Usurie, and vse false weightes and measures, and then would I plaie the Brewer, and goe into the countrie, and buie vp malt as cheape as I could, and make Beere as vnprofitable to the Common wealthe, for myne owne gaine: euen so would I dooe in buiyng of Woode in the countrie, and causyng short Billettes to bee made, and false marke my woode when I doe sell it in Lõdon, or els where. So could I make a trim hotche potche, in bruying of wine, and all other wares, mingle the good with the bad, as men saie. Lette the quicke Horse drawe, the deade Horse out of the myre. A Dogge hath but a daie. Let the deuill paie the malt manne. Now I am nere Maister Doctour Theologus place, that diuine holie gentleman. He walketh in the spirite, God blesse hym, I thinke as holie as he is: he care not if he had twentie Benefices, thei would neuer trouble his holie conscience, would God that I could read English trimly, I would make freendes to bee a Minister, I would learne to hãdle the matter well for my purpose,

pose. Well, I will bee sober. Howe, howe, where are you maister Theologus.

Theologus.

In the name of God, who calleth me: I am here.

Roger.

By your leaue sir.

Theologus.

Welcome good brother: what is youre pleasure?

Roger.

Sir, my Maister and Maistresse, commendeth them to your maistership. Hee is sicke, he praies you to come: here is a token.

Theologus.

Gods will bee doen, I will goe with all speede, departe with speede, I will folowe.

Roger.

Fare ye well: I praie you tary not.

Theologus.

Withall speede good freende. Good tidings.

Sir, God the heauenlie Phisition blesse you, and giue you the perfect consolation of conscience in Christe his Sonne, and giue you grace mekely to beare this his Crosse.

Ciuis.

You are hartely welcome, deare Thologus, I haue thought it longe since I did

lende for you.

Theologus.

Your man declared to me by the waie, a pitifull storie, whiche happened to you this daie. Further, I had soner been with you, but one Maister Antonius sent for me, but
late. or I came he was dedde: And Auarus, and Ambodexter is in his house, preparyng a solempne Funerall for hym.

Ciuis

Oh sir, then I haue no cause to rehearse the matter newe again, but seyng my flesh is nere the pitte, and in a maner my breath faileth me, beyng wounded with death, and that I am of twoo partes, bodie and soule, the one past all cure, the other in hope of saluation, I desire if it please God, that I may liue to the ende of your Orations. Declare vnto me, what is the cause of synne?

Theologus.

athans worke. The deuill was the first cause of synne, as it is written in Genesis, how with a lye he deceiued the woman, and thei that commit synne, are of the Deuill, for he hath synned from the beginnyng of the worlde, and is the firste aucthour of synne. The seconde
annes echednes cause was man, declinyng from God, creditying the Deuill, by whiche man, synne

entred

entred into the worlde, and all the calamities and crosses therein, as sorowe, dreade, feare, pouertie, sickneſſe, and Death it ſelf, all to puniſhe Synne.

Ciuis.

Oh Lorde, how haue I erred, I had thought God had been the cauſe. As when I reade theſe woordes, Indurabo cor Pharaonis. I will indurate the harte of Pharao with ſuche like places: and his induration was the cauſe of his ſynne, and who did indurate hym but God? And when it is ſaied. Ne nos inducas in tentationem, Neither leade vs into temptation, &c. Here I gathered, it was God that led vs into temptatiõ, for whiche cauſe, we deſire hym not to lede vs into temptation, &c.

Theologus.

You haue miſtaken thoſe places, for God is not the aucthour or cauſe of ſynne, for he did ſo muche abhorre theſame, that nothing could pacifie his wrathe vnder Heauen, no merite or woorke, but onelie the bloudde of Jeſus Chriſte his Soonne. And for this woorde, I will indurate, the verie woordes of Hebrue is: I wil ſuffer Pharaos harte to bee hardeined. And ſo it was in the Lorde s praier, it is Ne ſinas nos induci, neither ſuffer

Chriſte a Death.

ser vs to be ledde, or fall into temptatiõ &c. Therefore my brother, it was the will of Sathan and man, that caused synne.

Ciuis.

Why, hath not manne will to doe good againe, if he lust?

ns will.

Theologus.

No, if he had the election to will, as first he had, he would doe the like: therefore it is in a sure hande, euen in Goddes, and not in ours. As when men doe speake the truthe, it is not of their owne wil or power, but the heauenly spirite in theim, and by almightie God are all the steppes of menne directed, though man fall into sondrie temptations, he shall not be caste of, for the Lorde putteth vnder his hand, whiche is a greate comfort to vs in trouble, when wee are vnderneath the Crosse. Without hym wee can doe nothyng that is good. No man can take any good thyng vpon hym, except it be giuen to hym from heauen: and no manne deare brother, can come to the Sonne of God, vnlesse the Father hath drawen, and not his will, whiche is moste wicked frõ his youth vpward, as appeareth in our vile Nature, thought, woorde, and deede. And who soeuer hath not the spirite of Christe, is not of

h. i.

me. x xx.

i. xi.

a. viii.

Christe,

Christe, but those whiche are ledde of the Spirite of God, are the Soonnes of God: and this commeth not by mannes will and power. For the worldlie mynded manne, doeth not vnderstande, or perceiue thynges that are of Gods Spirite, without whiche it can not bee saued, bee he neuer so learned, and can dispute of the Soule: makyng distinctions of knowledge and iudgemente, callyng it the mynde, or intellection, or reason, or desire, whiche is the will, vnder whō the affection is gouerned, whose spryng is the harte. All these make not to the heauenlie purpose, but rather standing vpon suche trifles, doeth hinder the waie to saluation in Christ: and robbe hym of his Passion, when wee doe attribute freedome, or freewill, to come of our selues, but that we are in Gods handes, as his instrumentes: through hym to woorke suche thynges, as beste maye please hym, and he withdrawe his holy handes, wee can doe no good: therefore, submit your self to Christ and his will, for our willes are malignante, and dampnable in our eyes. Forsake your praue will, and submit your self to Jesus Christe, saiyng: now before our death, Our Father whiche art in heauen, hallowed bee thy name, thy kyng-

What the soule is.

Of free w

Praier.

dome come. Thy will be doen in yearth, as it is in heauen, &c. And thus I doe conclude of freewill in vs, and faithfully to looke for the rewarde, not of woorkes, but of mercie onely: Onely purchased by the Sacrifice of Christe, thankyng hym, that he hath made you mercifull to your brethrē in this world, whiche was the fruites of Faithe, by which faithe in his bloude wee are saued, and shall receiue our almose or rewarde, and not our duetie: for wee are vnprofitable when wee haue doen our beste.

rcie, and woorkes.

Ciuis.

What reward is that, I praie you? Or what promises are graunted by Christe?

Theologus.

The reward is the remission of synnes, and life euerlastyng graunted by the father, for Jesus Christes sake freely, without our woorkes, for there is none othrr saluation vnder heauen giuen vnto menne, but onely Christe, in hym wee dooe merite: as when we are mercifull, we haue a promise of this present life, and the life to come. And in this worlde also an hundreth folde: And in the worlde to come, euerlastyng life. And who that giueth one of these little ones, a Cuppe of Water for my names sake, shall not lose his

warde in rist Jesus

th. x.

his reward. And he commaunded to giue, promisyng it shall be giuen to them againe. And further he saieth: Breake the breade to the poore, and it shall bee to thee like a gardein. He saieth not, let thyne Executours or assignes, giue the poore when thou art ded, but thou must doe it thy self in this worlde: Now while it is Light, for the Light is at hande, I meane death, when thou canst not worke. Remember Dives loste the tyme, and could not call it backe againe, whiche waileth in helle, hath no reward, for he trusted not God, nor rewarded any man. Further, reconcile thy self to thy brother, for els thou cāst not please God, though ỹ wrought test all good workes, & gaue thy bodie to be burned: for Charitie is so precious in Gods eyen, that who so wante it, cannot reigne with Christ. Therfore, forgiue frō thy hart and thou shalte bee forgiuen. Make not thy will vpon goodes gotten by Usurie, nor by any thing fallsly in bargainyng thou hast taken from thy brother, for then thou shalt not dwell in gods tabernacle. Neither shall thy childzen prospere vpon the yearth, but God will hate theim to the thirde and fowerth generation, for thy synne: Examine well thy conscience, Death hath wounded thee, whiche

Luke.13.

1.Cor.13.

Psalme.14

Psalme.4.

whiche is common to all fleshe: in thus doyng, thou shalt passe from Death, to euerlastyng life by Christ, and neuer taste vpon the seconde Death, emong the impious or caste awaies; confesse thy synnes from thy harte, aske mercie, bee thei neuer so red and many in number, Jesus hath washed them in his bloud, and sprinckled them with Hysope, and made theim as white as Snowe: now plaie the manne in Christe, feare not to departe this worlde, Christe is gone before with his holie Prophetes, Apostles, Martyres, Confessours, and Virgines, penitent theeues, and harlottes also, there is the armie of Angelles before his Throne, with ioye incessantly honouryng hym. Hell gates are sparred, Sathan beaten doune, thy synnes rased, the good Angell at hande to conduct thee, to that blessed lande of rest: here is nothyng but labour, daies of care, synne, wretchednesse: a thousande Crosses, the snares of the deuill, and many vanities, the fleshe moste inconstaunte, the worlde a place of miserie and synne, bidde it farewell takyng thy leaue with the badge of a Christian manne, of Christe crucified: remember that promise made in thy Baptisme, arme thy self with the breast plate of faithe,

lme. ii.

ec. vltimo

christian
ns badge.

continue

continue to the ende, and thou shalt receiue a croune of life: thy crosse taken awaie: cast thy whole care vppon Christe, and he shall deliuer thee at hande, and giue thee the holy Resurrection of bodie and soule, to dwell in one for euer with hym. 2. Cor. xv.

Ciuis.

Oh what comforte in conscience I haue receiued: first I render thankes to God the Father, the Soonne, and the holie Ghoste: Secondlie, blessed bee the hower of youre commyng hether, into the time of my trouble, with this holie consolation in Christe, in whom I doe beleue, renounsyng the worlde, the flesshe, and the deuill, beleuyng all the Articles of my Christian faithe, acknowledgyng the blessed Sacramentes, to bee the instrumentes to euerlastyng life, and saluation in Christ, by the whiche God doeth woorke in his Churche to the worldes ende, to them that shall bee saued: one Trinitie, and three distincte persones, coequall in vnitie, in one essence and beeyng is my God: the Father created me, the Sōne redemed me, and the holie Ghost sanctified me, and inspired me, wherby I knowe that I am his elected, and one vndefiled mother the churche, hath thus taughte me, in that

Comforte conscience

Sacramēt

The holie trinitie.

blessed

blessed booke of Patriarkes, Prophetes, Martyres, and Jesus with his Apostles, whiche is Goddes woorke: Now Maister Theologus, my tyme is at hande: I praie you saie some thyng of the Resurrection, and then let vs prate in the name of God to gether, that it maie please hym to forgiue me my synnes, whiche I haue committed against heauen and yearth, and to receiue my Soule into his blessed handes.

e holie
urche.

Theologus.

Good brother, not onely the doctrine of Prophetes, and the Euangelistes doe promise the Resurrection to come, of some to saluation, and some to damnation, but the same Resurrection is moste manifeste. As for example: Christe hymself and other did rise, and were seen to many in Hierusalem, and by the space of fourtie daies, he taughte the Apostles, and was conuersaunte with theim: and then ascended into glorie, vntill the tyme appointed to iudge the quicke and the dedde, when he shall sende his Angelles to gather all flesh vnder heauen, from the fower Windes, and sitte doune in Judgemente, saiyng: Come to me you blessed of my Father, and receiue the kyngdome prepared for you from the beginnyng. Further

th.27.

th.13.

he

he saith: this is the will of my father whiche hath sent me, that all that doe see the soonne and beleue in him, shall haue euerlasting life and I will raise hym in the last daie: and the holie Apostle sainct Paule, moste heauenly doeth preache the resurrection to the Corin thians: The dead shall liue, saieth Esai, and thy slaine shall rise againe: and thei whiche slepe in the duste shall rise: The yearth shall caste forthe their dead bodies: I will create bothe Heauen and Yearth newe, saieth the Lorde, and putte the old out of my remembraunce: many saith Daniel that lye a slepe in the dust, shalbe wakened againe, some to life euerlastyng, and other to reprobation. God saieth, I will open their tombes, and bryng them forthe. And the holie man Job saieth: I knowe that my Redemer liueth, and that in the last daie, he shall raise me again out of the yearth, and shalbe clothed again with my skin, and in my flesh I shall se God, whom I shall se with the same eyes and with none other. These are comfortable and moste true places of holie scripture, for the resurrection of the dead, you are assured in conscience of this blessed resurrectiō, and life euerlastyng in Christ Jesus our Lorde.

Esaie. 58.

Daniel. 12.

Math. 2

Iob. 14.

Ciuis.

Res

Yea forsouthe deare Theologus, but my speache is almoste paste, yet I thanke God I know you all, and I beseche him to blesse you: and when my Spirite is gone, I praie you burie my bodie with comelinesse, not with pompe, and vse it as an instrumente, wherein the soule hath dwelled, and whiche the Soule shall possesse againe in honour in that blessed Resurrection.

Theologus.

erhorta- to death

Lette vs moste humblie here vpon our knees, with our handes lifted vp towardes the heauen: Desire GOD the Father for Christes sake, to receiue your Soule into his glorious kyngdome.

O deare citezen reioyce and be glad, that thy labour is almoste past: rest is at hande, feare not the Paine of Death. For it is impossible to escape that, whiche can not bee fledde or auoided. For it is written, who is that man that liueth, and shal not see death, none, no not one, therefore, suffer it my swete harte paciently, and that is an argument of good conscience, and of an heauenly mynde. Youre wife mourneth immoderately, oh God: all flesh was borne to dye. This happened to our parentes, as father, mother, &c. And shall not faile to all that

l flesh dye.

shall,

shall followe, vnto the ende of the woorlde, or commyng of Christe. For surely sweete life, was neuer without the exception of bitter death, it is no noueltie, therfore whē we dooe heare tell, of the departure of anie of our frendes: let vs not fall into a sodaine passion, as onely the high priest did, whiche hearyng of the death of his children, felle doune and brake his necke. But rather cōstantly with wise Anaxagoras, which hearyng of the death of his beloued sonne, saied to the messenger: this is no newe tidynges nor straunge to me, assone as he was borne I knewe that he should die: for of Natures lawe is learned, life to bee taken, and resigned, and no man dye, but he whiche hath liued. Oh leaue your lamentyng good maistres, why rage ye like one, whiche haue no hope. Be absente, or vse moderation, remēber holie Job, the same daies when the lord permitted Sathan, not onely to destroy his seruauntes and cattell, but also before age, in the lustie tyme of youth, in the feast daie at one table, his deare children of his bodie, were all broken in peeces, and slaine, with the violent fall of the house. What did he? rende his heare or fleshe, no, no: he considered who sent them, and who did take them.

A constant wiseman aduersitie

Of Jobs cience.

euen the loꝛde, whom he moſte obediently ſuffered, and reuerently thanked. Further good ſiſter, remember ſaincte Hierome, takyng God to witneſſe of an holie woman, whoſe houſbaad was dedde, whō ſhe moſte tenderly loued: by whom ſhe had but twoo Sonnes, of ſingular beautie, wantyng no gifte of grace, oꝛ of Nature, whiche bothe died theſame daie, Wherein their father departed. When this Croſſe was, ſaieth S. Hierome, who would not haue thoughte, that ſhe woulde haue fallen madde, in rendyng her heare, bꝛeaſtes, clothes, and ſkin, running bp and doume, wailyng and criyng with pitifull wꝛyngyng of handes. What did ſhe? Firſt, ſhe weped not one teare: but moſte ſoberly, with a womanly countenāce ſhe humbly kneled vpon her knes, holdyng vp her handes, rendering thankes, and makyng pꝛaiers to almightie GOD, ſaiyng: moſte humblie I thanke thee good Loꝛde, foꝛ that that it hath pleaſed thee, to take me into thy ſeruice, I am ſped, Oh Loꝛde, foꝛ thou haſte diſcharged me. &c. Take alſo foꝛ an example, the moſte woꝛthie conſtance, of that paciente woman, whiche without muche lamentatiō, did with her own eyen, beholde her deare childꝛen ſlaine, their mē-

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acha. vii.

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bers cutte in peces, and boiled in Caldrēs, Marke how constauntly of late yeres, chil-dren did see the flesshe of their fathers, mo-thers. &c. burne in the fire, moste pacientlie sufferyng. And againe, fathers beholdyng their children dooe the like. What, did thei roare like Lyons. &c. No, no, but reioysed, that God had of their bloud & stocke, erec-ted a people, to reigne with hym in Life, whiche witnessed him in death. The exam-ples should moue all Christians perfecte mortification, is not muche, to lamente for our frendes dieng: but rather by the exam-ple of their deathes, to remember our ende and then wee shall not synne. Therefore, better it is to goe to the house of mournyng then to the house of banquettyng. And whē it shall please God, to call your housebande awaie, and the daies of forgetfulnesse shall approche, as euery thing vnder heauē haue the tyme, bothe of mournyng, and reioy-syng. When you doe beholde your self in a glasse, remember your face shall bee leane and pale, your nose rotten, your tethe stin-kyng and blacke, youre eyen dimme and blinde, your eares deafe and runnyng, your heeres fallen awaie, youre Vaines bro-ken, your Senewes relaxed and wasted,

Remem-ber your ende

A glasse.

bones corrupted, bowels ful of roumes, and all your flesshe consumed. Beholde, beholde, you damosels of vanities, and lustie youth, the pleasure of this worlde, how it endeth, with stincke, filthe, &c. not reserued after death to any good purpose: as timber when it is cutte doune, but because it is so vile, and will infecte the ayre. The corps inclosed in a pitte, as we daiely see, whereas it cõsumeth, as I haue saied. Remẽber this be not proude of noble parentage, of riches beautie, or cumyng, but rather consider, where are the old lustie Kynges, Quẽnes, Lordes, Knightes, Ladies: where are the old Courtiers, and valiaunt mẽ of warre: Where are the Maiors of cities, Lawiers Bishoppes, Phisicions: Where are all the pleasaunte Musicions: Where are become the olde Commons in euery Kyngdome: Where is become the Popes rotten holinesse, with all the infernall malignaunte Synagoge of Antichriste. &c. All are gone, and passed like shadowes, wasted and come to nothing, as saincte Augustine affirmeth. Oh man saieth he, goe to the chanell house or graues, take vp the bones, marke well if thou canst knowe the master from the seruaunte, the faire from the foule, the riche

-from

from the poore, the wise from the foole. &c. Thou canste not doe it, it is impossible to knowe theim. Well worde, well. What doest thou promise vnto all theim whiche doe loue thee, perhaps muche riches or dignitie. How noisome to the soule is riches, the verie minister, of, or to all-ciuill rule, and mischief, as damnable Usurie, Adulterie, Treason, Murther, it maketh one proude, high minded, and forgetfull of hym self. It deludeth hym with flatterers, and curtesies of Hypocrisie, it is the mother of vaunglorie, and nourisher of pride, and idle life, and lothlie glottonie. It is remembred by our maister Jesus Christe, whiche calleth it thornes: and by his Apostles, whiche nameth it the roote of al euill. It is the maister of some riche men, and women, whiche kepeth it to their greate hurte. And the foolishe Prodigall waster, whiche commonlie succedeth the gatherer, spendeth it sone awaie in wickednesse, as it is saied: easie gotten gooddes, are sone spente. Therefore, sufficient or a meane, is well to a Christen man for sondrie causes. For thei that will be riche, fall into sondrie tẽptations, cares, broken sleapes: He gapeth and losketh for muche, and spendeth little, hee can not bee

The hurt riches.

Spende succedyn Garherau

ueteous me, still couet.

merie, for feare of losse. The more he getteth, he is neuer satisfied, that is a coueteous man, but still desiereth, and neuer pacified, like vnto the drie man, in a hotte burning Feuer. Riches hath poisoned the churche, and transformed the Cleargie: specially in Roome emong the Popes, and many greate men, whose auncestours did keepe plentifull houses of the one halfe. Whiche nowe is come to passe, that nowe a daies in keppyng hospitalitie, or ministeryng of charitie: but breake vp houses, and hurt manie poore, euen for the loue of one glotton hym selfe, whiche will not well spende it, nor for his childrē, whiche can not well vse riches.

es helpe n the day ngeance

For we doe see, how God doeth plague the sede of extorcioners, vile vsurers. &c. What if thei had mountaines of golde, so increased dolour of mynde, and death stealeth on all fleshe like a theefe, and smiteth the money louer, the Vsurer, the Oppressour, the golden watchman, the greate officer, Marchaunt, the wise gentleman, that hath purchased so muche. What is the ende of this geare, a dedde carkesse, and scante a good windyng shete, out of the doore he must to graue, he shall farewell Gloria mundi, and welcome silie Wormes. I praie God that

this

this tourneth not to dampnation. Oh what is become of riche Segnior Antonius treasures, Capax, Rapax, Tenax, Ambodexter, (euill gotten gooddes are worse spente). Sower sweetenesse, and slippyng Ise, the golden intangled hooke, and the dyrke of Midas, hath vtterly destroied hyme, and or euer he was aware, death hath slaine hym. He loued so well this worlde, and life in the same: that if this Phisicion might haue saued his life, he would haue loste one of his handes, and suffered his flesh to haue been cut, with some broken bones, with the continuaunce of paine, ache, and griefe, with dreadfull slepes. And when he did see no remedie, the terrour of conscience tormented hym, vexed hym and ouercame hym made hym rage, and curse the tyme of his birthe, his life was so horrible in the eyes of God, and man, whose iudgemēt I doe cōmende to God, but surely greate plagues doe remaine for the vngodlie. Therefore, let vs bee conuerted, and tourne cleane from our synnes and wickednesse, and so there shall no synne dooe vs harme. Lette vs faste and praie, hate euill, and cleaue to good: make restitution. forgiue our enemies, abhorre vice, and be sorie that we can not be sorier.

What pa
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suffer to
death

Forgiue e
mies.

Remember our accomptes, and come betimes vnto the Lorde, make no tarying too tourne vnto the Lorde: put not of from daie to daie. For sodainly shall his wrathe come and in tyme of vengeaunce shall he destroy vs, and excepte wee doe all repent, we shall perishe saieth Christ. Let vs repent therefore, and tourne vnto GOD, that he maie forgiue vs, that our synnes maie bee dooen awaie: That we maie saie. From plague, pestilence, and Famine, from battaile and murther, and from sodaine death, oh Lorde deliuer vs. From hardenesse of harte, and contempt of thy woorde, and commaundemente: whiche is the greateste cause of the wrathe and indignation, oh good Lorde deliuer thy people, for thy holie name sake. Amen. Amen.

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unce.

A praier in the tyme of death.

ALmightie and moste deare Father of heauen, wee moste humblie beseeche thee, for Jesus Christe sake, haue mercie vpon this thy seruaunt, which now is nailed to the painfull crosse of death for Adams offence: Impute no synne vnto this penitent, whiche moste willingly hath submitted hymself to thy fatherly correction: but behold thy sonne on the right hande,

re. xi.

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the onely Mediatoure for all the elected, whose names are written in the booke of life. Let this thy seruaunt, we beseche thee moste mightie God, haue cleane remission and forgiuenesse of all his sinne, by thought wooyde, and deede, committed against thy diuine Maiestie: now in this perill of death, assiste hym with thy holie Aungell, commaunde Sathan to departe, make cleane his conscience with a glad minde, to reioice onely in thy mercie, for vaine is the helpe of man, but thy mercie doeth endure for euer: we are thy people, and the shepe of thy pasture, to thee we shall giue praise for euer and euer. Amen.

The beginning of the medicen

Ciuis.

Amen. Amen: Lorde receiue my soule into thy handes: thou God of truthe.

A blessed ende.

Theologus.

THe almighty God of Angelles, and ye former of all thynges, visible, and inuisible: in whose hãdes is onely life, & death, lighte and darckenesse, and all the mstions of the soule and bodie, without the moste mightie God, all thynges had been nothyng, and of nothyng all thinges are made by thee, without thee, Christe, and thy blessed Spirite,

A praier the tyme death.

whiche is one coeternall Trinitie, all flesshe were accursed, all cõsciences molested, and al soules vtterly dampned. From light into darckenesse, from freedome into euerlasting reprobation: But by Jesus Christe thyne onely Sonne, wee thanke thee deare father of all mercie, that nowe it hath pleased thee, to take to thy mercie, at this present tyme, our brother, whom thou hast elected, consecrated, and now he shall by thy mercie and pitie, be sanctified vnto thee, to bee a Citezen of eternall glorie, now doce flesshe and bloudde forsake hym, and all his worldlie strength faileth hym. Now is the Dragones yeldyng vp, the heauenly sounde his soule commeth nowe vnto thee, good Lorde receiue it to thy mercie, into thyne euerlasting glorie, where as Abraham Isaac, and Jacob, are continually, to thee, oh heauenlie father, bee incessaunte honour and glorie. Amen.

❧ The ende of the Dialogue.

A copie of a letter, to Frances Barlovv. by VV. B.

WHen the tyme of trouble draweth nere (good Frances Barlowe) as Death, whiche shall separate the soule from the bodie, if we bée not ware, and wisely prouidente, wee shall stande in greate daunger of losses, firste we shall lose our health, strength, and beautie, wherein wee haue delighted, and all our senses, as pleasure of speache, ioye of harte, and the comfortable sighte of the eyes, wherewith we dooe daiely beholde all the pleasures of this worlde. &c. Wee shall lose all our further treasures, landes, and substaunce, and also our liues, and as dunge bée cast into the yearth: and finallie, our soules banished frō Goddes blessed presence, or restyng place. Therefore, let vs call, my Frances, to our remembraunce, the fearefull curses of almightie God, againste our synnes, and the cause of our plagues whiche is our abhominable liuyng, in synnyng againste God, in thought, woorde, and deede, against heauē and yearth, in pride, wrathe, Idolatrie, for-

Vanitie, plaine v[illegible] ne in this worlde.

nication,

nication, swearyng, luste, glottonie, and stoppyng our eares againste grace, and the woorde of truthe: Lette vs call to remembraunce, how that we haue doen wrong to eche other, in woorde and deede, in slanderyng, or hinderyng by bargainyng. &c. our brethren, for whom Christ hath died, whō wee haue hated, and not pitied in their extreame sorowes, and aduersities, and haue not paied their labours, and trauailes: lette vs repente, and call for grace, and restore now, while we are in the waie of grace, and in that, that wee cannot make satisfaction for our synnes, by no merites of almose, praiers, oblations. &c. whiche are vncleane in Gods eyes, as concernyng the remission of our synnes, as Job saieth: xxiii. Howe can he bee cleane, that is borne of a woman? Beholde, he wil giue no light vnto the Moone, and the Starres are vncleane in his sight, how muche more man, a worme, euen the Sonne of manne, whiche is but a worme, whiche in beholdyng of his synne, hath no cause, but to dispaire, and to bee dampned, what remedie in this case: None, but with all speede by faithe, lifte vp our hedde, and beholde euē Jesus Christe, on Gods right hande, pleading our case, excusing vs to his

itution.

father,

Father, whiche praieth to hym for vs, and is heard, and Sathan beaten doune, and Gods Angell set at our bedside with spirituall armour, for vs in this battail of death against Sathan, to conducte vs to that happie lande, let vs kneele doune, and first saie, whatsoeuer God dooeth sende to vs, life, or death, his name be praised, his will be doen in yearth, as it is with his Angels in heauē, desiryng hym to bee fedde with his liuelie woorde, and blessed Sacramente, the immortal foode for the soule, passing al worldly treasures, or Phisicke for the bodie, and that it would please hym, to pardone our trespasses and offences, in thought, woorde, and deede, against his diuine Maiestie, euen as wee doe forgiue our enemies, suche faultes as thei dooe here in yearth against vs, and that in the tyme of agonie, or paines of death, he suffer vs not to fall into temptation, or be ouerladen vnder our crosse: But that his hande maie help vs, and deliuer vs frō this vile life, full of miseries, and bryng vs into the land of the liuing: in doyng this, you shalbe moste happie and blessed: let vs submit our selues to hym that hath made vs, wee haue not made our selues, wee are his vessels, and are in his sight, and cannot

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flie from his preſence, nor run beyonde that raſe, whiche he hath appoincted vs: he bringeth Death, and reſtoreth againe to life, in the reſurrection. Dhbe contented to render theſame talent, whiche was but lent vnto you, euen your bodie, the giftes of Nature, and grace: Committe wife, children, and all to hym. He dooeth no wrong: he taketh but his owne. Remember he bought you in hether naked, and how you dooe liue but a ſmall tyme, and are full of miſerie: Like a flower for the tyme, and ſhall paſſe awaie like a ſhadowe. Alas, wee dooe deſerue greate puniſhement, but he plageth vs not, accordyng to the grauitie of our ſynnes, for then were wee dampned, or like vnto Sodome, that periſhed without handes, in the daie of Gods wrathe and vengaunce. Conſider Frances, that this is no newes, or marueilous chaũce, that you ſhould change your life, well, it happened to all our forefathers, from Adam, to kynges, and all the nobles of the yearth, and to the poore alſo. All fleſhe is graſſe, and the wormes are the companions to the corps, in darke graue, or houſe of claie. Yet there is a daie, whiche God hath appoincted, whiche none can tell but hymſelf, in whiche he will iudge bothe

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the quicke and dedde, and call all flesshe b-
fore hym: Bothe his verie electe, and the
mercilesse reprobates, and then bodie and
soule, shall remaine immortall together,
and haue life euerlastyng. This holde faste
deare Frances, as an anker in this stormme,
from death, to life euerlastyng. Holde faste
the twelue articles of the Christian faithe,
Praie to the ende, onely to God the father,
by Christ, remember his promises, that at
what tyme soeuer a synner doeth repente,
he will forgiue. Call, he will aunswere vn-
to thy soule: knocke, and he will open. This Eccle.xi.
tyme of your aduersitie, and plague of the
Pestilence, doeth make you forget all plea-
sures, and delites paste: euen so remember
this worlde is the more slipperie, and the
pleasures doe compasse all vnderstandyng
to Gods elected. Because I will conclude,
the tyme draweth at hande of oure delue-
raunce, caste your care onely vpon God al-
mightie: looke not backe againe, beware of
by pathes, either vppon the righte, or lefte
hande, but treade in the true pathe, or verie
waie of Jesus Christe hymselfe. I pray you
let Ambrose Barnes, rede the. xi. Chapiter
of sainct Jhons Gospell, and the firste Epi-
stle to the Corinthians the. xv. Chapiter If
the

nication, swearyng, lust, glottonie, and stoppyng our eares against grace, and the woorde of truthe: Lette vs call to remembraunce, how that we haue doen wrong to eche other, in wooꝛde and deede, in slaunderyng, oꝛ hinderyng by bargainyng. &c. our brethren, foꝛ whom Christ hath died, whō wee haue hated, and not pitied in their extreame soꝛowes, and aduersities, and haue not paied their labours, and trauailes: lette vs repente, and call foꝛ grace, and restoꝛe now, while we are in the waie of grace, and in that, that wee cannot make satisfaction foꝛ our synnes, by no merites of almose, praiers, oblations. &c. whiche are vncleane in Gods eyes, as concernyng the remission of our synnes, as Iob saieth: Howe can he bee cleane, that is boꝛne of a woman? Beholde, he wil giue no light vnto the Moone, and the Starres are vncleane in his sight, how muche moꝛe man, a woꝛme, euen the Sonne of manne, whiche is but a woꝛme, whiche in beholdyng of his synne, hath no cause, but to dispaire, and to bee dampned, what remedie in this case: None, but with all speede by faithe, lifte vp our hedde, and beholde euē Iesus Christe, on Gods right hande, pleading our case, excusing vs to his

itution.

xxiii.

father,

Father, whiche praieth to hym for vs, and is hearde, and Sathan beaten doune, and Gods Angell set at our bedside with spirituall armour, for vs in this battail of death against Sathan, to conducte vs to that happie lande, let vs kneele doune, and first saie, whatsoeuer God dooeth sende to vs, life, or death, his name be praised, his will be doen in yearth, as it is with his Angels in heaue, desiryng hym to bee fedde with his liuelie woorde, and blessed Sacramente, the immortal foode for the soule, passing al worldly treasures, or Phisicke for the bodie, and that it would please hym, to pardone our trespasses and offences, in thought, woorde, and deede, against his diuine Maiestie, euen as wee doe forgiue our enemies, suche faultes as thei dooe here in yearth againste vs, and that in the tyme of agonie, or paines of death, he suffer vs not to fall into temptation, or be ouerladen vnder our crosse: But that his hande maie help vs, and deliuer vs frō this vile life, full of miseries, and bryng vs into the land of the liuing: in doyng this, you shalbe moste happie and blessed: let vs submit our selues to hym that hath made vs, wee haue not made our selues, wee are his vessels, and are in his sight, and cannot

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flie from his presence, nor run beyonde that
rase, whiche he hath appoincted vs: he bring-
geth Death, and restoreth againe to life, in
the resurrection. Dhbe contented to render
thesame talent, whiche was but lent vnto
you, euen your bodie, the giftes of Nature,
and grace: Committe wife, childzen, and all
to hym. He dooeth no wzong: he taketh but
his owne. Remember he bzoughte you in
hether naked, and how you dooe liue but a
small tyme, and are full of misere: Like a
flower for the tyme, and shall passe awaie
like a shadowe. Alas, wee dooe deserue
greate punishement, but he plageth vs not,
accozdyng to the grauitie of our synnes, for
then were wee dampned, or like vnto So-
dome, that perished without handes, in the
daie of Gods wzathe and vengaunce. Con-
sider Frances, that this is no newes, or
marueilous chaũce, that you should change
your life, well, it happened to all our foze-
fathers, from Adam, to kynges, and all the
nobles of the yearth, and to the pooze also.
All flesh is grasse, and the wozmes are the
companions to the cozps, in darke graue, or
house of claie. Yet there is a daie, whiche
God hath appoincted, whiche none can tell
but hymself, in whiche he will iudge bothe

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the quicke and dedde, and call all flesshe before hym: Bothe his verie electe, and the mercilesse reprobates, and then bodie and soule, shall remaine immortall together, and haue life euerlastyng. This holde faste deare Frances, as an anker in this stormme, from death, to life euerlastyng. Holde faste the twelue articles of the Christian faithe, Praie to the ende, onely to God the father, by Christ, remember his promises, that at what tyme soeuer a synner doeth repente, he will forgiue. Call, he will aunswere vnto thy soule: knocke, and he will open. This tyme of your aduersitie, and plague of the Pestilence, doeth make you forget all pleasures, and delites paste: euen so remember this worlde is the more slipperie, and the pleasures doe compasse all vnderstandyng to Gods elected. Because I will conclude, the tyme draweth at hande of oure deliuerraunce, caste your care onely vpon God almightie: looke not backe againe, beware of by pathes, either vppon the righte, or lefte hande, but treade in the true pathe, or verie waie of Jesus Christe hymselfe. I pray you let Ambrose Barnes, rede the. xi. Chapiter of sainct Jhons Gospell, and the firste Epistle to the Corinthians the. xv. Chapiter If Eccle. xi.

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tyme had not been so muche spent, and ye venime so daungerous, and the partes so weake and feble, I would haue caused you to be letten bloud, and giuen you pilles contra pestem, with coydials accoydyngly, by Gods grace, if that would haue doē you any good but take this coydial in good part. Thus GOD giue you the Croune of life, whiche Jesus Christe, without our deseruynges, hath purchased for vs in his precious bloud. His name bee praised. Amen.

Your W. B.

Fare ye well. We must followe when it pleaseth God.

FINIS.

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